

THE SABBATH RECORDER.

A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J.

VOLUME 55. No. 12.

MARCH 20, 1899.

WHOLE No. 2821.

THE REV. JAMES EMERY NORTON BACKUS, son of the Rev. James Parker Backus, a Methodist preacher of considerable distinction, was born Sept. 13, 1835, at Minden, Herkimer county, N. Y., and died Feb. 16, 1899, at Lincklaen Centre, in the 64th year of his age. He united with the State Street M. E. church, of Utica, N. Y., when about twelve years old. When about twenty-one years of age, already a "local preacher," we find him as an agent of the Chenango County Bible Society at Lincklaen Centre; N. Y. In canvassing among the Seventh-day Baptists of that section he often met the question, "Have you any Sunday Bibles to sell?" This led to an investigation of the Sabbath question, with the result that he was baptized by Elder Fisher and received into the Lincklaen church,—Seventh-day Baptist church. He served the following churches as pastor: Cuyler Hill, Lincklaen, Watson, Scott, Richburg, Independence, and Verona, in the state of New York; Albion, Wis., and Carlestown, Minn. Having learned the printer's art, and being given to editorial work, Bro. Backus edited and published the following papers during his work as a pastor: *The Sabbath-school Gem*, *The DeRuyter News*, *Port Leyden Register*, *New York Central News*, *Richburg Enterprise*, and *Gospel Temperance Banner*. He had a genius for hard work.

From early boyhood Mr. Backus was prominent in Temperance Reform work. In 1850 he was one of a committee of three which founded the *Good Templars*, at Oriskany Falls, N. Y. He was last of the three to depart by death, and in the later years he was often called the "Father of the Good Templars," of whom there are now 4,630 lodges and temples with an aggregate membership of 175,144. It is claimed that "Mother Stewart," as a Good Templar, began the "Crusade," out of which resulted the W. C. T. U. with its world-wide work. Neal Dow was a personal friend of Mr. Backus. In a notice of his death, from the *Daily Sentinel* of Rome, N. Y., we learn that "for the last eight years of his life Elder Backus was state lecturer of the

order, lecturing from six to nine times a week, traveling thousands of miles, and it was this terrible strain of brain and muscle that broke his vigorous constitution. At his death he held the second highest office, that of ex-Grand Councillor of the parent lodge of this state. Two years ago he went to Switzerland as a delegate to the International Convention of the order of Good Templars. This page of history, his work for temperance,

would seem to be full enough to satisfy the ambition and call for all the energy of one man and we might finish with 'Well done.'"

In the absence of any obituary notice from those who officiated at the burial of Bro. Backus, the RECORDER has gathered the facts given above, and gladly adds its tribute to the memory of a man in whom love for Christ, and the Sabbath, and temperance held a strong place.



REV. J. E. N. BACKUS.

\$2.00 A YEAR

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PLAINFIELD N. J.

Sabbath Recorder.

A. H. LEWIS, D. D., Editor.
J. P. MOSHER, Business Manager.

Entered as Second-Class mail matter at the Plainfield, (N.J.) Post-Office, March 12, 1895.

THE *Sunday School Times* is sustaining its reputation for careful work in the field of facts in giving special information about an edition of the Bible which has been issued by the "University Presses" of London, under the claim that it is such an edition as the American Revisers would have produced had they been free to follow their final decisions. The *Times* has secured authentic information from Prof. Joseph Henry Thayer, Secretary of the New Testament Company of the American Revision Committee, and from Prof. Mead, which indicates that the Bible thus issued does not represent the American Committee. In view of the letters of Professors Thayer and Mead, published in the *Times*, it would seem that the general public will wish further explanation as to the claims made by the London publishers for "The American Revised Version" of the Bible before accepting that work as exactly what it claims to be. It is evident that the American Revisers have planned and are preparing, in accordance with their often repeated announcement, a very different work from this, under the name of the "American Standard Edition of the Revised Bible," and that this other work, "The American Revised Bible," advertised as the "original American Revised Bible," issued by the University Presses, should not be mistaken for the work of the American Revisers or for one substantially like it. It would be well at least for all to wait until they know what they are getting, if they want a Bible with the preferences of the American Revisers. So we advise.

On another page you will find an article on "Emptying Seventh-day Baptist Pews." A. N. Arranger acknowledges to us that it is not an original production, but rather an adjustment of a story embodying general principles. The RECORDER is not especially favorable to that kind of literature which assumes great familiarity with the details of things unknown, either in heaven above—or elsewhere. But the article in question shows how one may fall into serious evil in simple ways, when not conscious of doing the will, or forwarding the purposes, of the enemy of all righteousness. If some man should read the article and then condemn it, it will do him good no doubt. The conceptions are not so great as those of Dante or Milton, but some of the points made are pre-eminently practical.

"WHITE men in the tropics," is the title of two papers in the *Independent*, March 9, one by Wallace, one by Blackman. These men write from experience and personal observation. They present many facts indicating that white men can live, labor and thrive in the tropics. The facts presented have a direct bearing on the civilization of Africa and the redemption of our new possessions. Historically, great civilizations have been developed in the tropics, along the Nile and the Euphrates, and surely the white race has some duty in seeking to restore that which has been lost, with something more and better added.

SOME very interesting facts have appeared in the report of the "State Factory-Inspector" for the state of New York. For example. One-seventh of the persons employed in the state are garment makers, of whom there are 47,004 women and 57,540 men. Eighty-three thousand of these live in New York City and 1,219 of them are under sixteen years of age. Of the dangers which threaten the great public through garments thus made, the report says:

The main danger to the public comes from filth and disease. . . . Under existing conditions we can reach and regularly inspect places of this character only once in the year, except in cases where complaint is made, then only the place complained of is revisited. Constant attention, frequent visiting, watching, and prodding, are necessary to force those engaged in the making of ready-made clothing to understand and fully realize just what is meant by the American idea of cleanliness of workshop and person. The Department needs more inspectors to properly enforce the tenement-house inspection law.

Other states are doing similar work, and much is being gained along this line of industrial effort.

THE tide of thought in Europe toward a more peaceful attitude seems to increase. Many who deem the proposal of the Czar of Russia, in regard to a "Peace Conference" impracticable, yet feel that it means much to all Europe and to the cause of civilization. Probably the greatest point of danger, *i. e.*, of danger which might involve all Europe, has been between Russia and England. Movements on the part of Russia threatening the English possessions in India, and of England toward checking the advance of Russia in China, have been suggestive of grave results. Just now better counsel seems to be obtaining in both countries. In all this we find cause for gratification.

ITALY has made certain demands for a seaport and "concessions" from China. The case is not yet settled. Italy sought to secure influence and aid from the United States. But, wisely, President McKinley said No; our policy is "hands off." It is thought that England is supporting Italy in her demands. The result will add another chapter to the vivisection of the Flowery Kingdom, which has more pride in past history than she has power to prevent present humiliation.

THE difficulties which surround legislation on the liquor question are well represented by the status of things in the state of New York, and especially in New York City. The "Raines-law hotel" has become a combination of saloon and brothel, with no redeeming features of a decent hotel. Mr. Raines is proposing certain amendments looking toward reducing this state of things, but it seems evident that his propositions have no chance for success, and we are by no means sure that they would be of any great value if they were to succeed.

This agitation is bringing the question of local option to the front again, and many people who are anxious to see the best things that are possible, so far as law is concerned in the city of New York, are favoring local option for that city. They say that permission should be given to the people of the smaller cities, and, in the larger cities, to the people of each ward or election district, to vote yes or no on the following propositions:

1. Shall liquor be sold not to be drunk on the premises?

2. Shall liquor be sold to be drunk on the premises?

3. Shall liquor be sold on Sundays between one P. M. and midnight?

As to the question whether liquor shall be sold by druggists on the prescription of a physician it is claimed that this should not be left to local option; but the law should provide a severe penalty for the sale of liquor without a prescription, and for a pretended prescription by any one who is not a regular physician. The effect of such an extension of local option as this would be different in different localities. In some wards in New York City liquor would be sold by the bottle, by the glass, and on Sundays; in some, by the bottle and by the glass, but not on Sundays; in some, by the bottle but not by the glass. Possibly a few wards, even in New York, would become "prohibition" by this method. But in New York, as in many other places, the results of such local option are problematic. Up to date every form of "license" has strengthened the power of the liquor traffic.

THE question of permitting Roberts, the ploygamist, to take or retain his seat in Congress is still agitated with vigor. There are legal points which complicate the case, but we sincerely hope that purity and good faith will triumph in his final exclusion.

PROGRESS was made in the matter of the Nicaragua Canal matter during the closing hours of the late Congress. The President was authorized to push surveys and investigation. One million dollars were appropriated to the work.

FRICTION between France and England has disappeared in a great degree, and all signs of open rupture or of war have disappeared.

THE United States are leading the world in the production of copper as well as of iron. More than 60 per cent of all the copper mined last year came from this country. The value of the copper sent abroad was about \$33,000,000. It is now worth 15 cents a pound. An immense vein of rich ore is lately reported from a deep canyon on the Colorado River.

FARTHER INQUIRY.

To the Editor of the SABBATH RECORDER:

I was pleased with the query of "Echo," in your issue for February 27, concerning the proper method of "calling a pastor." It was very timely and practical. However he should have signed his name, as it would still have been a true echo. I was also helped by your answers and comments. But will you not continue by answering the following? 1. How harmonize your words against "candidating" for a church with the words of the late Conference President, "that no minister should continue in a pastorate over five years without a period devoted to advance study." What shall he do at the expiration of five years, if no call comes, and he has no means for advance study? Shall he resign, and trust the Lord for bread until a call comes; or, if no call comes, shall he change his occupation?

Our correspondent refers to the following sentence in President Williams' address at the Conference last August: "Right here I should like to express the opinion that no minister should continue in a pastorate over five years without a period devoted to advance study." The RECORDER is in accord with President Williams' suggestion that ministers should do all that is possible to enlarge and enrich their work by "advance study," but the suggestion could not be made a part of our polity, nor the basis of any general rule of action. Each pastor must gain such

study according to his individual choices and circumstances. We offer this: Make the most and the best of yourself in the place where you are, for the Master's sake. The best way to be fit for a larger field is to do well the work where you are.

2. Is it a sign that a man has mistaken his calling because no church calls him just when he ought to leave his former field for his own good and the good of the people?"

No. If the reasons which make a change desirable do not unfit the minister for giving good service to some other church, there is no reason why information that a change of place would be acceptable may not be given out by the minister or the church, or both, in a quiet and unofficial way. It may be that a pastor's work has reached its limit of success on a given field, without giving ground for any charge of failure or unfaithfulness on the part of the pastor or of the church. In that case the pastor's official advisers and his friends should secure an open and friendly consideration of the facts. Mutual kindness and co-operation should follow in securing a change of fields without friction or condemnation. It is not best for a pastor to seek to hold a place by "wire-pulling," or by any partisan methods. It is not best for a church to seek to displace a pastor by similar methods, nor by "freezing him out." Under a church polity like ours, open-heartedness and open-handed methods in all matters touching pastor and people, and in all changes, are essential to success and to the good of the cause of Christ.

3. Is there not a fault, indeed a great weakness, in our system of changing pastors, and does it not force some pastors to remain on fields longer than they ought, or else be subjected to the embarrassing, if not humiliating, position of "resigning," with no visible prospect of permanent labor?

All human plans are imperfect. Our extreme Congregationalism is weak in several points. It is not wholly strong in the matter under consideration. But, as a whole, if frankness and the Spirit of Christ prevail, we think it not inferior to other methods. The Roman Catholic church, and all those branches of Protestants which pattern after it in the matter of polity, are stronger as to machinery than any form of Congregationalism can be, so far as placing and controlling men are concerned. But in the development of individual Christian manhood, our polity has much that is better.

4. Was it not a mistake when we allowed our Ministerial Bureau to go down?

We know too little of what that Bureau actually accomplished to be able to say yes or no to that question. On general principles we are inclined to think that unofficial methods are quite as good.

5. Might we not be a little more "Methodistic" in this matter, greatly to our spiritual advantage?

We think that an arbitrary appointing method would promote the opposite result. A system of machinery may be effective in placing and removing pastors, while it really reduces spiritual harmony and growth. Seventh-day Baptists do not take kindly to any system which tells churches and pastors what they *must* do.

6. What is the standard of success by which a man is to be considered worthy to occupy these responsible positions?

I ask, not because I am "candidating," or desire to change my vocation, but because I know your answers will be helpful to us all.

Your brother in the work,

SALEM, W. Va., March 2, 1899.

G. W. L.

By "these responsible positions" we suppose our correspondent means the position of pastor.

1. A spirit of Christ-like devotion to the work of feeding Christ's flock in spiritual things.

2. Ability to rightly divide the Word, and aptness to teach it in such a way as will meet the wants of those to whom he ministers. This aptness is far more important than great attainments in abstract or technical scholarship.

3. Ability to "get along well" with all sorts and conditions of men, especially in social life.

4. Non-sensitiveness in all matters of personal criticism.

5. Extreme sensitiveness to all the wants of his people and to all blows aimed at the church of Christ. On this last point our polity and practice are weak. The cause of Christ is injured, not infrequently, by the low estimate in which we hold the authority and sacredness of his church. Pastors, remember, you are over Christ's church, not your own.

MEDITATION AND SPIRITUAL LIFE.

The value of quiet meditation, as a means of spiritual growth and power, is little appreciated. Our age is everything but meditative. Life is a constant rush, push, pull. Business crowds its exactions. Forced sometimes to stop for want of strength, we work hard trying to crowd the resting of a year into a brief vacation, and then hurry back to work. Religious duty is concentrated mainly into the Sabbath, which becomes a day of fatigue to many of those who carry the work of the church. All this is unfavorable to religious life. Such living promotes spiritual indigestion as it does physical dyspepsia. Men are either underfed as to spiritual things, or they are surfeited by crowded Sabbaths, and undigested material. Themes which deal with duty and destiny, religiously, are great and many-sided. No one can grasp and assimilate them without time for contemplation and re-study; *i. e.*, spiritual digestion. Every soul should dwell apart with God, often. The Christian Endeavor Societies are trying to establish the "Quiet Hour," an excellent effort, and to be commended. But the value of that may be much impaired, if it be driven into limits, marked by the clock, like that efficient creator of dyspepsia, the call at railroad lunch counters, "Ten minutes for refreshments."

Meditation which promotes spiritual growth is a habit of soul, rather than an engagement by the clock. This habit can be cultivated so as to aid one in spiritual life, even though there is little that men call leisure. We make this suggestion: Train yourself to welcome every question of right or wrong, and every suggestion of duty or obligation, for consideration. If the mind cannot give a subject attention when it first comes, welcome it and put it aside to be called up at the first opportunity. The habit of making truth and duty welcome is a long step toward meditation upon them. Perhaps it will aid you to consider how the question in hand is related to other people. When you have considered it in that light, transfer the conclusions reached to yourself. It will aid much if you will meditate upon all questions of truth and duty in the light of the coming life in heaven. Much is lost in spirit-

ual growth if we contemplate only this life. The immediate question may be what is right to-day, and how shall I obtain to oneness with that right. But all acts and conclusions, and all meditations of to-day, have a bearing on all time, and on us personally through all time.

But we did not begin with the purpose of laying down rules for cultivating the habit of meditation. We are anxious to make you know and feel its value. The Psalmist talked of his delight in the Law of the Lord, and of the joy he found in meditating upon it. Consider again his words, "Let the words of my mouth and the meditations of my heart be acceptable," etc. Words and actions are the fruitage of meditations. If we meditate as we ought, little care will be needed as to words. But above all other good which comes through meditation concerning truth and duty, is soul-touch with God. The silent relations of life are the strongest. Unspoken thoughts are the deepest and most powerful. Meditation molds us as few, if any, other influences do. Tell what you think about most when you are alone, and you have told the key-note of your life.

IMITATING GOD.

Consciously, or unconsciously, we are imitators of some one. Thus we learn most that we know. What we call "fashion" is imitation. We note how other people do, what style of clothes they wear, what kind of houses they live in, etc., etc. These become controlling standards of action. Writing to the Ephesians, Paul said: "Become ye therefore imitators of God," etc. (5:1) God is unfolded in Christ. The standard is not a difficult one to understand. This imitating refers to questions of right or wrong, obedience and disobedience; thoughts, actions, life. Put in another way it is: "Let the same mind be in you that was in Christ Jesus." Models and standards are of supreme importance. The standard by which a life is developed determines destiny. "You shrink from trying to imitate so high a model?" He does best who aims toward the sun. Paul does not say, "Be imitators of God, and if you fail to come up to the full standard, you shall be condemned." The opposite is true. Not perfected attainment, but earnest struggle is what God seeks. No mother expects her child to do a difficult task as well as she can do it herself. Nevertheless she says: "Watch mamma. See how she does, and then do as she does." Years may be necessary, and numberless efforts, before the child can do the task as well as mother does it. But unless she heeds and imitates mother, she will never do it well, if at all. That truth underlies Paul's exhortations. High standards alone can make high attainments possible. Low standards, and low living, go hand in hand. To struggle toward high standards is gain. Struggle is success. We sprang overboard from a vessel, lying at anchor in Delaware Bay, once, not knowing how treacherous a tide was sweeping past, under a quiet surface. We soon found that struggle, *i. e.*, calm, but persistent effort was the one need of the moment. We could not swim against that tide; we could keep it from carrying us down, until a boat came. "It was a foolish thing to do?" Certainly it was. We set a low standard as to the strength of an unknown tide, and a high standard as to our own strength as a swimmer. The application is plain. Never fling yourself foolishly into currents of evil. Never pattern your life by a low standard in anything. Never imitate that which you are not anxious to reproduce in your life and your destiny. Accept no earth-born standard. You will become like that after which you pattern, whether you wish to or not. Remember Ephesians 5:1.

LETTERS TO YOUNG PREACHERS AND THEIR HEARERS.

LETTER XXII.

RECOGNIZE YOUR PERSONAL CHARACTERISTICS.

Each man should develop himself, in a great degree, according to his tendencies and modes of thought. He must not, however, give way to these, and disobey those universal principles which govern all successful efforts. The following suggestions will serve as a general guide. Amplify just enough to clearly express the thought in hand. If the thought be emphatic, study carefully what degree of emphasis is demanded. To do more or less than this in either case is an injury.

The foregoing suggestions will require careful work and continued practice. No lazy man can become a successful extempore speaker. Neither can one who slights his work. The successful speaker in these days must be a rapid and careful reader of books—good books. He must be an earnest, honest exegete. He must use the pen much in preparing sermons or in other departments of theological literature. He must prune and purify his style constantly. He must acquire habits of rapid and methodical thinking. He must learn to treasure up resources, and to use them at a moment's warning. He must learn to think accurately and to express his thoughts precisely. These attainments cannot be gained without long, faithful, conscientious work, and, above all, persistent efforts. If upon any of these points partial or entire failure comes in your earlier ministry, it must not dishearten you. You must expect success, and determine that you will have it. You can gain it if you will pay its price. It will not come at once. The masters whom you almost envy came slowly to their high position. That which seems so easy when done by them has cost long years of work and care and countless repetitions. Daniel Webster's later speeches were marked by the absence of that too great amplification and wordiness which marred the beauty of his earlier efforts. Henry Clay said that his success came because at the age of twenty-seven he commenced the practice of speaking extempore, daily, upon the contents of some book which he was reading. The theatre of his off-hand efforts was sometimes a cornfield, sometimes a wilderness, without auditors; sometimes a barn, with wondering cattle, patient horses and listening mules as his auditors. It is said that Robert Hall composed his singularly finished and elegant discourses, lying at full length upon chairs placed side by side, a device to relieve acute pain. We had a schoolmate who preached most of his earlier sermons to the wierd trees of a tamarack swamp. Some of the best literary work done by the writer has been done amid the roar of railroad travel and the surroundings of hotel life. So you, my brothers, must enter upon the work of the ministry remembering that no good thing can be had unless its full price be paid.

"All common good has common price;
Exceeding good, exceeding."

Although the ideal may float before you like the bended bow in the heavens, receding as you advance, it is not a mirage to deceive you, but a light to guide and draw you upward to the mountain peaks of success. Neither will your efforts be lost while you are thus gaining power. Some soul will be helped by every honest endeavor you make. Even

your failures, as you will be tempted to call them, will be blessed of God to some one's good.

REASONS FOR PREFERRING THE EXTEMPORE MODE OF DELIVERY.

Having pointed out a few of the characteristics of an extempore sermon, it remains to give some reasons for preferring this to all other methods of delivery. To guard against misapprehension, we repeat the warning already given against applying the term "extempore" so as to indicate a sermon carelessly prepared, without previous study and much forethought. The sermon which is to be delivered extempore must be better prepared than that which is written to be read from manuscript. This preparation should have the momentum of all previous study and the culture of the man's whole life behind it. Thorough preparation is the *sine qua non* of successful extempore delivery. With such a conception of the preparation of a sermon, we prefer the extempore delivery for the following reasons:

1. All examples which have come to us from the New Testament favor this method. He who "spake as never man spake" followed it. His parables and illustrations were drawn from immediate surroundings. Walking along the path through the fields, he portrays and impresses truth by the parable of the sower. The lilies and the sparrows by the wayside became texts from which to preach concerning God's care for all lower things, and much more for men. "Jacob's Well" became the symbol through which the water of life was poured out upon the thirsty city of Samaria. The ripening grain in Samaria's fields will ever be an incentive to God's children to hasten into the great harvest field and gather sheaves unto eternal life. The divine wisdom in Christ's heart seized upon all surrounding things and made each sermon a representatively extempore one.

2. If we shrink from comparing ourselves with Christ, we have only to turn to the example of his disciples to find authoritative reasons for preferring the extempore method. Peter at Pentecost, Stephen before the accusing Sanhedrin, Paul at Damascus, on Mars' Hill, and before Festus, unite to set on high the extempore sermon. Christ's words directing the apostles to take no thought concerning what they should say, but to trust the guidance of the Holy Spirit in the hour when they were called to answer in his name, were exemplified and fulfilled. It is a shameful perversion to teach, as some have done, that Christ's directions uphold ignorant and careless men in speaking in his name without thought or preparation. Nothing he ever said justifies one in refusing to study carefully the ground work of Christian faith and the truths which he is to teach. Christ urged that his disciples should lay all these truths deep in their hearts. He taught earnestly the need of soul preparation, but promised that his Spirit should give utterance when they were called upon to defend his name, or to give a reason for the hopes that were in their hearts. His teachings were at once a direction to speak extempore, and a promise of divine help in so doing.

EVERY day is a vessel into which a great deal may be poured, if we will actually fill it up—that is, with thoughts and feelings, and their expression in deeds as elevated and amiable as we can reach to.—Goethe.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

In the third week of the meetings at Alfred, the attendance continues to increase gradually, and the interest is steadily deepening. The ripened harvest of children and young people was garnered a year ago. The work now must be of a different sort—along slow, steady, permanent lines.

Alfred, like many another community, needs not a fever for a fortnight, but the inauguration of an all-the-year-round campaign. Brethren, I have seen all I care to of churches in great excitement for a few weeks of revival, then dropping back into the old ruts of neglect and indifference when the revival is over. Sick and sad at heart, I have watched these churches afterward, as the splendid possibilities faded out, and decay and disintegration set in. The fault was not with the revival; but with the "afterwards." The prayer and burden of my heart, from now on, is to inaugurate permanent lines of church work, open the channels for a steady influx of power, build solidly upon the granite rock.

On the border line about our churches are backsliders and unconverted men who have been through revivals before. They have felt the summer warmth for one month—the chill and neglect the other eleven,—and they say, "We know how it is, it will be the same way again." The enlistment is not for a month, but for seventy years or the war. An all-the-year-round campaign of hand-shaking and love; an all-the-year-round campaign of Bible-reading and prayer; an all-the-year-round campaign of joyous, cheery, spirit-filled Christian life; an all-the-year-round campaign of soul-winning. This is what we will ask God for: "Lord, give us power and wisdom to that end."

Such a campaign, we earnestly believe, is gradually opening up in Alfred. There is a consecration, a willingness, a steady resolve, which is encouraging. The outlook is bright with hopeful signs for the future to confirm.

Five nights a week meetings are held at Alfred; the two other nights at outlying points. Two services have been held at Five Corners; one at Alfred Station; one at East Valley. The attendance at the school-houses has been surprisingly large. The first night at Five Corners (with much sickness in a scattered community) the attendance was over thirty; the second night over fifty; last night, at East Valley, seventy. At all of these meetings there has been a deep interest, and several expressions of the desire to be a Christian, or to come back to God.

We are endeavoring to give a practical demonstration of the proper work of the church. The outside meetings have been revelations. The personal work during the day, in shops, school, stores, streets and homes, is pressing upon us more and more deeply every day the mighty work which waits to be done. O, the unplowed foreground in the very heart of our Christian communities! O, the latent, unused powers in the heart of our churches! There is enough latent power in this church, with its gifted men and woman, its throngs of bright young people, to set Allegany County ablaze with gospel light. Children are fast coming up who are going to give the strength of their lives to *something*. There is material among them

for preachers of the gospel, foreign missionaries, missionaries of every-day life. Stalwart men and women are passing through the University. How much it means to the world whether they are sent forth, vitalized through and through with the gospel—or with only an empty-form of a profession, to join the bauble-chasing of the world!

Spirit of the living God, rouse us from our sleep. Thou art the same yesterday, to-day and forever. The blind saw, the lepers were cleansed, the dead were raised in olden times. And "greater things than these shall ye do."

EMPTYING SEVENTH-DAY BAPTIST PEWS.

ARRANGED BY A. N. ARRANGER.

On a throne of human skulls was seated his Satanic majesty. Around him was gathered a crowd of obedient imps whose eyes were gleaming with the fires of malice, envy, pride, hatred and kindred passions.

"Did you read that article in the *Evangel* on Empty Seats and the resolution of the woman who dreamed it?" asked the king of outer darkness. "Now we must keep people from reading that and similar articles if possible. Has anything new been done to put our yellow-covered literature into more homes, while we make the people think a religious and denominational paper is too expensive?"

"Yes, your majesty. Some of us have persuaded several hundred of that people called Seventh-day Baptists to stop their paper, or decline to subscribe for it, and they have subscribed for local papers for the gossip, and for their daily newspapers, and will not have time to be informed and interested in the work of that people who have been doing so much for a pure Gospel and to restore the Lord's authority in Christian government."

"That is good, and, by the way, what is the attendance now-a-days in their churches, and are their preachers getting bold again to speak out on questions of reform?"

"Your majesty, we confess to finding them much more active than other demominations on those lines, and their attendance as a rule much better. But we have been doing some good work among them and have greatly hindred many from getting much in earnest."

"Glad to hear, my dear imps. I have been much concerned lest that small sect should start up now with great earnestness and consecration. I fear their preaching of the law of God and their tract publications, more than almost anything else, for elsewhere there is general stagnation. I was in fact about ready to take a comfortable sleep, when I heard that they and the Adventists were a little more enthused on that old law question. The great and popular men of the world have, or are about ready to, cast those tables of stone overboard, and settle down to an easy-going religion. But tell me, ye imps, some of your recent experiences."

"I persuaded one man that he had a headache, and kept him from a sermon that might have changed his whole life," said one.

"I induced one good man to slip to his store and fix up his books," said another with a horrid grin.

"Good!" said the king. "He'll soon give up the Sabbath altogether."

"I was able to get one devoted young man to visit some old friends," said one imp.

"I worried a good sister about her old bon-

net until she decided to stay at home until she got a new one," spoke up the imp labeled "Pride."

"And I made several poor women who were hungry for God's Word stay at home to repine over their trials. I just said to them, 'Oh, these rich people don't care for you; you can't wear fine clothes, so I wouldn't go where I was looked down upon.' That way I kept many poor people home whom the rich would have been very glad to see."

"That is one of the best ways to cheat poor people out of heaven that I know of," answered the king with approval.

"I induced a good many men and women to think they were not strong enough to go out," said one called "Indifference." "Of course, all these men will be at their business to-morrow, even if they feel worse. But they could not go to church, where they would have no special mental or physical strain. And the ladies would have been able to clean house or go calling, but I made them think they couldn't walk to church unless they were perfectly well."

"Very good," said the king with a sulphurous grin. "Sabbath headaches might often be cured by getting out in the air, and backaches forgotten by thoughts drawn to higher things. But you lying imps must use every weakness of the flesh to help make empty seats."

They all smiled, for in their kingdom "lying" was a great compliment.

"I'm the weather imp," said one gloomy fellow. "I go around persuading people it is going to rain, or it is too cold, too damp or too hot to venture out to church. It is enough to make even your gloomy majesty laugh to see these same people start out the next day in wind and weather. One would think it a sin to carry umbrellas and wear gum coats to church."

"I'm able to do a good deal with some of the ladies of the congregation," spoke up the imp labeled "Fashion of this World." "I can make some people stay at home because the new hat did not come, or because their clothes are out of style, or they have not gotten a new cloak."

"I have a better scheme than that," said another. "These people you keep away are indifferent—generally good-for-nothing folks, who are hardly worth getting into the kingdom of his Satanic majesty, but I have a plan that empties seats of the workers in the church."

"That is just what we want," said the king.

"Why, I make them overwork on Friday, and especially some person on whom the pastor or Sabbath-school superintendent greatly depend for help. I just make him rush with work he neglected during the week, so he crowds his Friday work into the dark so that he does not attend the prayer-meeting, and he oversleeps and feels so weary Sabbath morning, and he excuses himself from church."

"Splendid plan," exclaimed the king.

"Yes, it works well with tired house-keepers. They, too, are crowded with Friday work and they often have company. By the way, Sabbath-day company, relatives who take that as convenient time to visit, keep many from church."

"You are doing finely, my imps," his majesty said warmly—for his breath was a flame of fire. "Preachers may work and pray over their sermons all the week, but there will

be no results in preaching to empty seats. One of the most important things we have to consider is how to keep people away from church on the Sabbath. Your plans are excellent, but I might suggest another good point. All preachers have human imperfections—some fault of manner or speech. Get Christians to criticise their pastor, especially before their children. If you can stir up a spirit of fault-finding against the preacher, or among the members, it will help empty seats. People who get mad at each other do not care to go to church together. If the seats are empty, the minister may be a saint and preach like an angel to no purpose. See the results of your labor in several of those Sabbath-keeping churches. One preacher made unusual preparation for a missionary sermon, another a fine temperance sermon, another an extra and grand effort to arouse his people to comprehend their special mission as Sabbath-keepers. They all went with hearts on fire, but unusual small attendance chilled them and they did not do as well as usual. The offerings to be made were small, for we kept the best givers away. It isn't a smart preacher, nor a rich congregation, nor a good location, nor a paid choir, that makes a successful church. It is the church members always being there that draws in the unconverted, and makes an eloquent preacher. As soon as a Christian begins to stay at home, from one excuse or another, I know I have a mortgage on his soul which, if he does not shake off, I will foreclose on the judgment day."

"But, your majesty, we have made several grand and successful efforts to drive some pastors from their churches. We found they were enthusiastic reformers, and the people, some at least, were giving up their drinking habits and tobacco habits, and they were getting higher ideas of a spiritual life. In fact preaching was beginning to have marked effect. We stirred up a few men who felt guilty, and made them very sensitive so they began to accuse the preachers of offensive personalities, and they began at our suggestion to magnify some mistakes, and some neglects of their pastors, and tell the people it was time to have a change of pastor, that there were certain young people that needed a new pastor in order to be converted, and all that. We knew these men had special friends they could work upon, and so as a result we have driven those men away, and the next ministers will be more careful how they attack our business, for fear of losing support. Some of those ministers are now out of the work, and those reform ideas will have to take a back seat."

"Good, my imps, you are doing excellent work, and now do you especially watch those Seventh-day Baptists. Keep them from that new African mission, make them think the climate will kill off any missionary, and make them believe they are too small a people to enlarge their borders. Keep them especially from selling their books and tracts, and reading their own literature. Make them wish to be like other popular churches, and make as many ministers as possible itch after the goodwill of the world, and fear to hurt people's feelings with aggressive Sabbath truth. You are doing well. Go now, and at our next meeting we will mention other necessary plans. Stir up strife, envy, jealousy, desire for pleasures and gains. Keep the people from tithing, keep them from systematic giving, keep them from being zealous and in earnest. Away, ye imps, to your work."

History and Biography.

By W. C. WHITFORD, Milton, Wis.

THE FIRST BROOKFIELD CHURCH AS RELATED TO THE DENOMINATION.

BY REV. WILLIAM C. WHITFORD, MILTON, WIS.

[Concluded from last week.]

6. But the church has held a more distinctive and influential position in starting and sustaining the work of disseminating our views on the subject of the Bible Sabbath. In the earliest years of the Conference, it sent repeated appeals to the other churches, through that organization, to arouse from their seeming lethargy, and to discharge forcibly their indispensable duties to God and their fellowmen in the matter. It first wrote: "The main, if not the only, cause of our profession being so unpopular, so much despised, and, in some places, persecuted, is from want of our exertion in the cause. If we have truth on our side, why should worldly considerations or diffidence prevent our propagating it to the honor of Christianity and the good of souls." Four years afterwards, it renewed its stirring call in these words: "We, as a people, are, in a manner, silent in respect to our belief on the subject of the Sabbath," while almost all other religious sects are, by their preachers, who journey "to and fro, teaching the people to break God's positive command." "Is not our neglect a crime?" We "believe that could a suitable person be sent out to preach and to spread the books written on the Sabbath, it would greatly tend to the cause of truth." Is it not remarkable that these vigorous and authoritative statements of what constitutes the distinctive mission of our people, the first ever so clearly expressed by them, should present evangelism and Sabbath Reform, conceived to be necessarily twin enterprises, not one of them begun and carried on without the other, but both together, and in the order as given?

Only by private parties for the next sixteen years, as had been the case before, were works in defense of our views prepared and printed for circulation. The most important of these were, a book entitled, "A History of the Sabatarians or Seventh-day Baptists in America," by Eld. Henry Clarke, issued in 1811, with the approval of the Conference; and a thirty-two-paged treatise with the heading, "The Friend of Truth," composed and published in 1819, by Eld. Wm. B. Maxson, soon afterwards the pastor of this church. One-fifth of the former production and all of the latter, both designed for First-day readers, were devoted to furnishing succinctly the arguments in favor of the seventh day of the week as the only divinely-appointed time for observing the Sabbath.

A quarterly magazine, containing excellent articles on the same subject, appeared during the four years subsequent to 1821, edited by Eld. Wm. B. Maxson, Eld. Eli S. Bailey and Dr. Henry Clarke, under an appointment of the Missionary Board of the denomination. These brethren, all members of this church at one time, were authorized by the Conference in 1824 to compile and publish a hymn book suitable for public and private worship by our people. It contained several songs of praise in recognition of the Seventh-day Sabbath, composed by the last named editor of the magazine, two of the Stennetts, of England,

and Eld. William Bliss, of the Newport church, all observers of that day.

At the session of the Conference in 1831, there was adopted a resolution, believed to be introduced by Eld. Maxson, then still the pastor of this church, recommending the formation of tract societies in these several churches to be auxiliary to the General Executive Committee, appointed annually by the Conference, whose duty shall consist in procuring, examining and publishing tracts setting forth the views of the denomination. By 1835, all this work was transferred to a single general organization, which afterwards took on the name of "The American Sabbath Tract Society." Its efficiency was greatly enhanced later in the forties by the skillful management of Paul Stillman, assisted by Eld. Geo. B. Utter, then the accomplished editor of the SABBATH RECORDER, also previously a member of the First Brookfield church. For eighteen years, beginning with 1863, the Board of this Society was located in the town of Brookfield and vicinity, the majority of its members residing at or near Leonardsville. It infused at once new life and activity into all the operations subject to its control, and many of the improvements it inaugurated have since continued in force.

7. While the mother church in Rhode Island, prior to the emigration of some of its members to this place, secured, through the legislature of its state, the prohibition of the sale of intoxicating liquors within a mile of its house of worship during the sessions of its Yearly Meeting, it is to the special honor of this church, one of the daughters, that she opened, before 1822, her sanctuary, standing upon the very ground where we are assembled to-day, for a radical and well-considered lecture on the prevailing evils, both physical and moral, arising from the drinking of distilled spirits. This lecture was delivered by one of its ministers, Eli S. Bailey, then also an accredited physician of considerable note, and was so convincing in its arguments that prominent church members, and other citizens in this community, abandoned the purchase of whisky and rum, and forsook the use of these and all other alcoholic beverages. Whenever the Conference has, since that time, uttered its solemn warnings against indulgence in any drink that "biteth like a serpent and stingeth like an adder," this church has not spoken with a weak voice in its councils.

8. The brethren and sisters who have worshiped here for a hundred years have given great prominence to evangelistic work. Some of them came from Hopkinton soon after a powerful revival of religion had prevailed there, and they brought with them the spirit felt, and the methods of operations observed, on that and similar occasions. No wonder that an awakening of interest in Christ quickly succeeded the organization of this body, and has appeared many times in its history, adding hundreds of baptized converts to its membership. Such examples here set have been closely followed by our churches elsewhere.

You are reminded, no doubt, by this anniversary, that our denomination celebrated in 1872, its existence in America for two hundred years. It was an event that made a deep and lasting impression upon very many of our people; for their attention was then called by gatherings, addresses, and memorial contribution, not only to the progressive movements of our churches during that period,

but especially to the conversion to the Sabbath and the heroic lives of the founders of these churches. If at that time you had visited Newport, R. I., the birthplace of our Sabbath cause in this country, you would not have lingered to behold the charms of its land and water scenery. The attraction of the beautiful city itself, a favorite resort of the wealthy and the fashionable in the summer season, would not have held you. With quickened step, you would have passed the old State House, and turned into the narrow street where, close to the sidewalk, stood the neatly constructed, modest building in which our first Sabbath-keepers and their children, most of them your ancestors, worshiped near the beginning of last century. On gaining entrance, you would scarcely have noticed the square pews, the gallery on three sides, the high pulpit with its fine carvings, and above it the two tablets containing the Ten Commandments. You might have been slightly annoyed by the dust that had settled upon the seats, the cobwebs that covered the window-panes, and the old clock, whose pendulum had ceased to vibrate. Your feelings that the house had been forsaken might have been somewhat intensified by the relation of the incident that an elderly sister in the place had been wont to find her way Sabbath mornings to the door in front, and there to sit alone on a low stone step outside, reading her Bible while strangers were passing in the street. But your mind would have been absorbed in picturing the scenes that have occurred within the walls of this building, and in fashioning the countenances of the serious and intelligent converts to the Sabbath here in those distant days. You would have thought that from this shrine, the most sacred known in our denominational life, has emanated a spiritual force which has since expressed an unwavering loyalty to God, his beloved Son, and his law of the Sabbath, and which now reached more than a hundred churches and a thousand homes to the westward, whither, even in those early years the star of empire had already in our land begun its steady course.

Here in this First Brookfield church, and on this occasion, we may watch the approach of the throng climbing the hill slope from the village streets, and entering through these open doors of your house of worship. Alas, among them are not the old, well-remembered forms of attendants upon your Sabbath services. Ah, how many faces have here vanished forever! In the graveyards that consecrate this valley, are the sepulchres of pastors, deacons, Sabbath-school teachers, fervent exhorters after the sermons, substantial business men devoted to the maintenance of religion, beloved fathers, mothers, and companions of childhood, long since passed—all here once devout worshipers. But can we not say that in their ashes live their wonted fires? Is there not in the sentiments and purposes of your own hearts, is there not everywhere in these homes about you, the complete evidence that these departed saints, while impressing their ideas and their aspirations upon these communities, had their lives touched by the burning coals from the old Newport and Hopkinton altars? Truly, here we see the persistent strength and the splendid promise of our cause, not sustained in continuous youth, but as transmitted from former times, matured and glorified in manhood, ready for future struggles and sacrifices, and expectant of final and glorious triumph.

Missions.

By O. U. WHITFORD, Cor. Secretary, Westerly, R. I.

MR. DIGHTON W. SHAW, who is in the Palmyra (Wis.) Sanitarium, is improving.

THE death of Rev. J. E. N. Backus has left the Otselic and Lincklaen churches without a missionary pastor. He settled last November at Lincklaen Centre, as missionary pastor and missionary on the Otselic, Lincklaen and Preston field, with joy and bright anticipations. He was glad to work in the ministry among us again, and entered upon his labors with earnestness and zeal. He was looking forward and planning for better things on that field, but God ordered it that he should not realize those plans and expectations, but come to him and realize the things of eternity. His work is done, and he is with his Saviour and Master whom he loved to serve. Bro. J. G. Burdick has been, and is, laboring on that field as an evangelist. God has blest his labors, and there is a blessed state of things in those little churches. His labors should be followed up with loving, judicious and permanent pastoral care and work. It is hoped that a missionary pastor, the right man for the place, will soon be settled on this interesting and important field.

SOCIAL and business influence and power have great weight in the world. The power of wealth is mighty. If rightly used, such power is a great blessing in the Christian church. Indeed, she cannot well do without it. In this keen and active commercial age, religious denominations do not lack very much of this power. What the Christian church greatly needs is spiritual power. She needs to have power with and from God. She needs to so worship God; come into such close fellowship and communion with Christ; to be so filled with the Holy Spirit; to be so obedient to the spirit and letter of God's laws and requirements; to be so devoted to the service of the Master, as to have great spiritual influence and power over men to lead them to Christ and to walk in the ways of righteousness and holiness. That is the work and mission of the Christian church, and she can never accomplish it unless she has this spiritual power. How is she to possess this power? By many ways: (1) Through a spiritual and pious ministry. The people seldom get higher than are their teachers and leaders. (2) By much closet and public prayer. (3) By the reading and study of God's Word. (4) By doing good to others in the spirit and love of Christ, the elder brother. (5) By active service for the Master in and out of the church. (6) By earnest and faithful personal work in saving others. (7) By faithful witnessing for Christ. (8) By holy example. (9) By loving obedience to God and his Son. (10) By liberal giving of our substance for the support and advancement of Christ's cause in the world.

FROM DR. ROSA PALMBORG.

Some time ago Mr. Davis told me he wanted me to write a letter to you for the RECORDER in January, and having had a hint that possibly some one would be coming to China to help us soon, I decided to wait till after the arrival of the next mail, which I supposed would bring us definite news about their coming. I thought I should be so happy that it would be the easiest thing in the world to

write and express my gratitude, personally, for such good news.

How we waited, counting the days and hours until that long-looked for mail should arrive. At last it came, after many delays at both ends of the route, and alas! instead of joy, it brought us such sore disappointment. At first it seemed too hard to bear. Two of our number had had such faith in their coming that we sent letters to meet them in Yokohama. At first I felt that I never would believe again that any were coming until I saw them land in Shanghai. The next thought was, "No, the Board has promised to send them *not later* than September 1, 1899." So said one RECORDER, but in the next the Missionary Editor says: "Some time in September," which is later than Sept. 1. Please do not begin to put it off farther, or it may be too late again this year before they get started!

It is probably better for them not to come this winter, but our selfish hearts would have liked it so. If God has planned it this way it is right, and his work will not suffer. He does not need us to do his work, but gives us the blessed privilege of being "workers together with him." Strange that so many of us will not accept the privilege, but go on striving and caring only for the things that will perish, and building on our foundation Christ Jesus a structure of hay and stubble instead of gold, silver and precious stones. Why do we not, as his followers, know him better and love him more? Is it not because we love ourselves so much that there is not room in our hearts for him? O, that he might so dwell in us and fill us, that self would be entirely cast out! Then we would all be true missionaries whether in the home land or abroad.

The medical work progresses as usual, perhaps on an increasing scale. Recently there has been more work outside, visiting the sick in their homes, than for some time.

Our hearts are burdened for one of our number, the youngest daughter of Tsung Yan, whose mind has become deranged through sorrow, and we cannot help but fear, persecution from the relatives and friends of her husband's family, who are all heathen. We are all praying earnestly that the Lord will, as of old, lay his hand of healing upon her, and that she may yet be a light for him in this darkness of heathenism.

The marriage of my eldest helper, Kwe Iung, draws on apace. It is to take place on February 14. I have been pleased to-day to learn that a house has been rented near the West Gate for her home, which is such a short distance from us that she can continue her work with us in a measure after her marriage. She is anxious to study more and get further experience in order that she herself may do work among her own people.

I think missionary work here in general is taking on a more hopeful aspect. Although the country is being disturbed continually by rebellions and riots, almost all the missions report an increase in membership, and some a very large increase.

A number of prominent and much loved Shanghai missionaries are returning, and some new ones coming to more fortunate missions, on the "China," which arrives in a few days. But we must rejoice with those that rejoice, instead of weeping for ourselves, and do the best we can.

SHANGHAI, China, Jan. 29, 1899.

RELIGIOUS GIVING.

Within the past two years there has been started in a number of religious bodies a movement to secure from their members the gift to charitable purposes of one-tenth of their respective incomes. This is spoken of, and generally described, as the "tithing system," and the argument in its behalf is founded on the ancient custom among those who considered themselves the chosen people of the Lord. Certain it is that should the system be adopted widely among professedly religious people, it would largely increase the sums of money in the coffers of religious and charitable organizations.

That an increase in the giving of professedly religious people is needed requires no argument. Charity organizations and missionary societies, churches and benevolent institutions, all are feeling the need of increased contributions. They are all overwhelmed with opportunities for work, and yet are unable to supply the funds needed. Such organizations have no means of income except as they are furnished by benevolently inclined people, and, unless they contribute, the work which these societies are doing must of necessity stop.

The cause of the present withholding of funds it is not for us to state. Indeed, we doubt very much whether any person could give a reason therefore which would be adequate. The fact is admitted, but its cause is not completely understood. The first answer would be that too few people recognize the necessity of individual generosity. The present is an age in which the individual is being swallowed up in the whole. It is so in business, as the increase in corporations proves; it is so in our schools, where bright and dull scholars are forced to travel the one path side by side; it is so in all lines of charitable work, where the sick are visited and the needy relieved by "committees" more than by members; it is so in every line of our effort. The individual is being lost sight of, and the reverse must be equally true, that the individual is losing the sense of his importance.

It is also a fact that during the past quarter century the world has seen a phenomenal development of its business instincts. "Commercialism" has overshadowed everything else. Men have done those things which promised them large material returns, and they have found in the returns the reward for the doing. But true charity does not expect material return; its only return is the knowledge that good has been rendered to some other person. True charity is self-forgetful, and because it is it keeps from its right hand all knowledge of what its left hand is doing. This principle of giving is entirely different from that which the present sentiment of the times would inculcate. It is nothing strange that organizations which depend for their income on the free gifts of those who are not looking for the material returns should suffer from a spirit such as this. To prove how far this spirit has taken possession of our churches it is only necessary to call attention to the endless number of socials and suppers, entertainments and sales, which those who are in charge of the finances of the churches are forced to manage. It seems as though the idea of giving because it is a duty and should be a pleasure to give had been absolutely lost. All "supporters of religion" seem to demand a return for their support which is

not in accord with the early teachings of those who established the religion, or for its growth and development since.

Whether the tithing system will or will not overcome this obstacle is a question. It seems to us that the system involves too much of method and not enough of principle to become of lasting benefit. Some people can afford to give a tenth and more; others can not give a tenth and be true to the demands of their families. It may be that a tenth is a fair amount on the average, but certainly it is not universally. What must be increased is the spirit of giving simply because it is right to give. If that sentiment was more general, the bean supper and the entertainment would lose much of its present prominence as a feature of "religious work."
—*Westerly Daily Sun.*

A SERMON FROM THE FIRESIDE.

BY R. S. WILSON.

"Think not that I am come to destroy the law or the prophets," etc. Matt. 5: 17.

I have thought many times in my early life, what led the Saviour to speak these words; but after an examination of the first sixteen verses, I found that Christ's Sermon on the Mount begins with the first of the chapter and ends with the seventh chapter: "And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: and he opened his mouth and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven," etc.

Here Christ taught his disciples the first step toward repentance: "Blessed are the poor in spirit." Every man must see himself a poor, lost, ruined sinner, before he can repent. He must see himself a violator of God's holy law, and when he sees himself in that light, he begins to mourn over his sad condition. Christ said: "Blessed are they that mourn: for they shall be comforted." What a consolation to those who are mourning because of their sins. When a man becomes "meek," he is harmless; he will not do or say that which will injure others. Christ said: "Blessed are the meek: for they shall inherit the earth." Seeking forgiveness, men begin to pray and to hunger after the Bread of Life, and thirst for the Water of Life. Christ said: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." When men seek thus these promises are fulfilled, and the sinner is converted; he is born again. When God fills a man with his love and his Spirit, he is a new creature in Christ Jesus. Christ said: "Blessed are the pure in heart: for they shall see God." None but the pure in heart will ever see God, in peace.

Such is the experience of every one who is redeemed: first, poor; then, meek; then, hungry and thirsty; then, filled or converted to Christ, a new creature in him who redeems us.

The first thing a man thinks of after he is converted is to pray for his enemies. He goes to his enemies, asks them to forgive him, and come and seek the Lord. A converted man, filled with the Spirit of God, has no room in his heart for hatred. Instead of hating men, he loves every one. He has the Spirit of Christ and the mind of Christ: "Let this mind be in you which was also in Christ." Christ said: "Blessed are the peace-makers: for they shall be called the children of God."

The child of God is now happy, not caring if persecutions await him, and even though he knows that some will point the finger of scorn at him, and that others will say all manner of evil against him falsely, because he will not longer unite with sinners in their worldly pleasures. Christ said: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." Christ said: "Ye are the salt of the earth." "Ye"—meaning the same man who was poor, meek, hungry, thirsty, and was "filled." You who are being persecuted should so live that your conversation will be fitting and helpful for every one you meet. Live so much like the Saviour that people will seek your company, and that men will be made better by being with you. "Ye are the light of the world." A true Christian cannot be hid; his light will shine, and people will see in him the likeness of Christ, and will be drawn to Christ through him. Weaker Christians also will be constrained to glorify God when they see how his love makes your face to shine.

Being converted, and knowing that you are no longer under the curse of the law, hear again what comes from the lips of Christ: "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill." Who is Christ talking to here? To the same poor, meek, hungry, and thirsty ones described in the first of the chapter. They have been converted and redeemed from under the curse of the law, but the law is not changed and they cannot afford to disobey one of its precepts and thus dishonor God; for Christ said: "Whosoever shall break one of these least commandments, and shall teach men so, shall be called the least in the kingdom of heaven."

But some people say this does not mean the ten commandments. Let us see. Compare verse 21, "thou shalt not kill," with Ex. 20: 13; and verses 33 and 34 with Ex. 20: 7. Compare verses 27 and 28 with Ex. 20: 14. The Saviour means nothing short of the ten commandments, and he meant it for the same "poor" man mentioned in verse 3. If you are a sinner it means you. If you are a Christian it means you. You may change, but the law stands, just the same.

In conclusion, let us turn to the close of Christ's Sermon on the Mount, chapter 7, and hear what he says: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rains descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. What "sayings" does he mean? These very ones in this sermon; these in Matt. 5: 17-19. Reader, these words apply to you, every one of them. Square your life by them, that God may be glorified in you.

ATTALLA, Ala., Feb. 28, 1899.

If God be our guide, he will be our guard.
—*Matthew Henry.*

THE BROTHERHOOD.

PRAYER-MEETING TOPICS FOR APRIL.

April 1. The Messiah's Kingdom. Isa. 11: 1-10.

1. The Messiah's Origin. v. 1. The Jews' mistake. The "Nazarene."

2. The Messiah's Enduement. v. 2. (1) Intellectual and moral apprehension. "Never man spake like this man." (2) His "counsel and might." Jesus our "Counsellor." Ask of him wisdom. (3) "Knowledge and fear." To know God is life, to fear him is duty. John 17: 3; Rom. 12: 2.

3. The Messiah's Rule. v. 3-5. (1) On principles of absolute justice and equity. We misunderstand men. Jesus never misunderstands. He looketh upon the heart. (2) In his judgment he is no respecter of persons. Mark 12: 14. Let the gospel settle the labor question. (3) "Smite the earth." Divine wrath. He "brings a sword." Matt. 25.

4. The Glory of His Reign. v. 6-9. Fierce passions of human nature brought into subjection. Lust, avarice, envy, jealousy are mastered when the soul admits Christ as ruler.

5. The Consummation. v. 10. Joy in beholding the multitudes saved. Will we share in the joy?

April 8. Prayer and Deliverance. Isa. 37: 14-21, 33-38. The Christian is God's child. Given power *akin* to the Father's. Prayer the power. Fervent and effectual. "Prayed unto the Lord." Make the most of your case. Keep nothing back. Believe God is present. Reverence in address. God's honor in view. Unselfish petition. A sure answer in God's way and time.

April 15. God's Covenant with his People. Jer. 31: 27-37. God does not stand on a level with man to make a bargain. This contract a law of living given by the King to the subject. What was the "old covenant"? The "new"? Results of the new. Man's ideas of God are new. His feeling about sin new. New covenant secures righteousness. Love wins love. We now keep God's law because we love the Father's will, delight in his law.

April 22. Church Love. Psa. 84. Jerusalem the joy of the whole earth. God's people glory in the strength, beauty, history and sacred associations of the church. "If I forget thee, O Jerusalem." Is our devotion as earnest as when one temple crowned Zion's Hill? Christianity without church love is a questionable thing. Present danger is toward uneclesiasticism. Speak not slightingly of the bride of Christ which leads the van in every moral enterprise. The ideal church works to help all sorts of men. A day in its courts is "better than a thousand."

April 29. Rest in Obedience and Faith. Isa. 8: 20; Luke 16: 29; Jer. 6: 16. Rest enjoyed by believers. Believers obey God. The old way is the way of obedience and loyalty to God. No rest in the spirit of lawlessness and no-lawism. Rest in obedience removes legal fears and supplies superior motives for service. The old paths are not the popular paths. The worldly and easy-going will not walk in the "good way." Are we therein? — H. D. CLARKE.

DODGE CENTRE, MINN.

To know that we know what we know, and that we do not know what we do not know, that is true wisdom.—*Confucius.*

Woman's Work.

By MRS. R. T. ROGERS, Hammond, La.

"It is not the deed we do,
Tho' the deed be never so fair—
But the love the dear Lord looketh for
Hidden within it there."

AN extra meeting of our Woman's Missionary Circle in Hammond was held with Mrs. A. B. Landphere on Wednesday, March 8. It was followed by a pleasant social hour, over sandwiches, lemonade and sweets.

Our program consisted of the usual opening exercises, including a short talk by Mrs. Landphere on our work in China, from our last Annual Report.

After singing, "The morning light is breaking," and a short recitation by one of our younger sisters, all joined in a "Bible reading." Subject, *The need of sending the gospel to those in darkness, some reasons why it should be sent soon, where the responsibility rests of sending, and how the message may be sent.* This was followed by the reading of selections from a letter received by Mrs. Paul Clark from her sister, Mrs. Davis, of Shanghai.

Prayer by one of our older members, and singing, "Praise God from whom all blessings flow," closed a very interesting session.

WE would like to say in connection with this report, that we are very much gratified at the interest which is being manifested by the *sisters* in this little church, in their service for the Master.

At the first meeting we attended there were only nine present, but we found them loyal and earnest in their desires to do more in our denominational work.

Our second meeting was postponed *twice* on account of storm, sickness and the almost impassable roads. We were glad to learn later that some of the sisters were very much disappointed that the meeting was not held as appointed.

Within the last two weeks we have been making up for lost time and have had two meetings, and at the last one it was voted that we have another in two weeks (the usual order being to hold them once a month). At this last meeting there were twenty-two of the sisters in attendance, besides four children.

May God bless our church in Hammond, and make it one of the brightest lights in our denomination; but they need the help of their brothers.

SISTERS, read carefully and prayerfully the following circular, which has been sent for the consideration of all the women in our denomination. It concerns the *Seventh-day Baptist* women as much as any other women, and God only knows how much this "Conference" may do for our Sabbath Reform work. Let us be loyal, loving, faithful servants of our Master.

AN ECUMENICAL FOREIGN MISSIONARY CONFERENCE.

The year 1900 is to be marked in America by one of the most notable gatherings of Christian workers which this country or possibly the world has ever seen.

An Ecumenical Conference on Foreign Missions will convene in the city of New York on the twenty-first day of April of that year, and will continue in session for eleven days. It will be of intense interest to every church and

missionary society throughout the Protestant world.

This Conference of Missionaries represents no single denomination, no one country, no one continent, but the whole world of Protestant Christendom. All Protestant missions throughout the world have been invited to send delegates to New York.

A similar gathering was held in London in 1888, at which fifteen hundred delegates were present. It is anticipated that at least three thousand will be present in New York in 1900.

This council will be for deliberation and not for legislation. The subject for study and discussion from April 21 to May 1, every day in every session and section, will be the work of Foreign Missions in all forms, and methods pertaining thereto.

Among the subjects treated and of special prominence will be that of Woman's Work. Marvelous have been the developments in this direction. The organization of women in distinctively Christian lines for the redemption of non-Christian women throughout the world, is recognized as one of the most extensive of the religious activities of women that ecclesiastical history records. For the last thirty-five years this has been the characteristic feature of missionary work. At a missionary conference held in Liverpool, 1860, not a woman's name appeared. Eighteen years afterward, at one held in Mildmay, only the names of two women appeared as delegates, while at the London Conference, 1888, two whole sessions were given to the consideration of woman's work, and over four hundred names of women appear as delegates. These facts show the great advance in sentiment concerning the work of women.

Every phase of woman's work will be represented in this Conference by those who have had experience, and representatives from all Woman's Boards the world over are expected to be present. Many women and girls who have been educated and christianized through those societies, it is hoped, will also be present.

So varied now are the interests, so far-reaching the influences, so comprehensive the work, that, to some extent, the constituency of every woman's society should seek to be present to gain information, and to be filled with inspiration.

On Thursday, April 26, the entire day will be devoted to women, morning, afternoon, and evening. The morning will be given to discussion, the afternoon to topics and problems presented by missionaries, and the evening to popular addresses.

A series of sectional meetings will be held on Tuesday, April 24, some six in number, at which will be presented for consideration every phase and problem of woman's work.

The place of these meetings and the persons taking part will be announced later. Let every woman throughout the churches interested in the great work of bringing the women of the world to Christ, remember this great gathering, plan for it, and pray for it.

MRS. J. T. GRACEY,

For the World's Committee of Woman's Missionary Societies.
ABBIE B. CHILD, *Chairman*,

704 Congregational House, Boston, Mass.

TAKE the self-denial gayly and cheerfully; and let the sunshine of thy gladness fall on dark things and bright alike, like the sunshine of the Almighty. — *James Freeman Clarke*.

"SOMEBODY ELSE."

Perhaps we think we are pretty busy people, but we are idle compared with a poor slave whose name is "Somebody Else." Whenever an awkward bit of work has to be done it is sure to be left for her.

At a meeting, if the speaker asks for a good collection, people hope that "Somebody Else" may be able to give more than they "can afford at present."

If collecting cards or missionary boxes are proposed, a hesitating voice says, "I am always glad to do what I can, but as for collecting I must leave that for 'Somebody Else.'"

If a bit of practical self-denial is proposed, there are excellent reasons given why it should refer solely to "Somebody Else."

Now and then when a meeting is arranged for, so many persons stay at home "to leave a seat for 'Somebody Else'" that the poor creature would need a thousand bodies to fill all these reserved seats.

If a ringing call to go to the perishing heathen is heard, ten to one "Somebody Else" is put forward as the very one for the work.

Just sit down for five minutes and think. Can you expect this unfortunate "Somebody Else" to do everything? How can she give, and collect, and deny self, and attend meetings, and go to the heathen for the hundreds of people who pass their duties on to her?

Now, no matter what others do, you let "Somebody Else" have a rest. Give her a well-earned holiday, and, every time you feel inclined to leave anything for her to do, do it yourself!—*Awake*.

OUR FRIEND, PROFESSOR H. C. COON,

Of Blessed Memory.

Not mid summer bloom saw he first the light,
Yet grew in love of nature more and more,
Her various knowledge laid he by in store.
These cosmic studies were his great delight,
For God and nature in his scheme joined hands;
To him the rules of life were God's commands.

The studious boy became the learned man;
He taught in college halls, taught long and well;
The good he wrought, what human tongue can tell?
Who thinks the sum to know may tell who can.
Such was the cunning of his hand and mind,
The healing with the teaching art combined.

His life was rounded out, full and complete;
His home life beautiful, his church life pure,
His anchor hold of heaven strong and sure.
Honest in purpose and in temper sweet,
He truly loved mankind, and did them good,
Where'er he was, and whensoever he could.

And he is dead. Ah, me! and can it be?
Yes, he is dead, paled like a star at night;
Just dimming the ambient stellar light,
As when a meteor sinks into the sea.
He was our steadfast friend; we loved him so,
We sorely miss him whereso'er we go.

And still we look to see him passing by,
List for his footsteps, so familiar grown,
His voice, so mild and friendly in its tone,
To catch the flashing of his love-lit eye.
But, no; he's gone, he will return no more;
His feet have touched the bright and blissful shore.

Farewell, teacher, brother, friend, farewell.
Our loss is surely glorious gain to thee,
And where thou art we often long to be,
In heaven above, forevermore to dwell;
And in that land of blessedness and rest
We hope to meet thee—be forever blest.

L. C. ROGERS.

ALFRED, N. Y.

ENJOY the blessings of this day, if God sends them; and the evils of it bear patiently and sweetly; for this day is only ours. We are dead to yesterday, and we are not yet born to the morrow.—*Jeremy Taylor*.

God has two dwellings—one in heaven, and the other in a meek and thankful heart.—*Isaac Walton*.

Young People's Work

By EDWIN SHAW, Milton, Wis.

WE believe that the Bible was written by men who were directed by the influence of the Holy Spirit. Now the author of a book knows the meaning of each chapter, sentence and word in the book better than any one else can know. The Holy Spirit is the only sure guide for one who would understand the teachings of the Scriptures.

Quod non opus est, asse carum est—what is not needed is dear at a cent. A wise man does not buy anything simply because it is cheap. Bargain hunters usually make very poor bargains. It is poor policy to expend physical or mental energy upon things that are not needed, no matter how easy the effort may be.

BAD habits are like wounds; they must be handled and dressed, often by our friends, at considerable pain, or they cannot be healed. Old sores must be opened and cleaned out, at whatever cost. This is a task from which we all shrink, yet one which must be met bravely.

A PERSON who is in trouble or who is suffering is a sacred thing; and yet nine out of ten of us will laugh whenever we see any one fall on an icy sidewalk.

AN old Spanish proverb has it that a change of pasture makes fat calves. A change of food, or at least a change in the method of preparing food, is a good thing. No doubt this is true of spiritual food as well. It is a good plan to vary the manner of conducting our prayer-meetings. The same thing week after week in time becomes stale.

It is said that "three moves are as bad as a fire." This means that in moving from house to house the furniture is so damaged and broken, so many things are lost or left behind, that the combined injury of three moves is equal to that caused by a fire. This is because the change is sudden, overwhelming and complete. We need variety and change in our religious service, both public and private, but the change does the most good when it is gradual, here a little and there a little.

OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People:

The meetings at Holgate, Ohio, closed after continuing eleven days and nights, twenty-one meetings in all. Though it stormed much of the time, the meetings were well attended. Heavy rains, turning to snow, came on Sabbath afternoon. A modest estimate, I think, would be one foot of snow on top of one foot of mud. Still the interest and the location of the meeting made it possible for people to attend; more came in than could be seated at the closing evening meeting.

There are many families in the town who are not church-going people. Many Baptists, or those so inclined, but no Baptist church. The only Protestant churches of any size, in the town, being the Methodist and Presbyterian. As soon as the Christian people learned that we were not cranks, they came and assisted us in the meetings.

A follower of Dowie, of Chicago, had just been to this place, had procured our church, held meetings for a week—until driven out.

He not only told Christians of their faults, but displayed his own by abusing them, until the boys of the town gathered at the door to wait on him when he should come out. Midnight came, but he did not. Finally the City Marshal was kind enough to escort him to his lodgings, and suggested to him the idea of leaving town.

The city has a fine public hall, headquarters of the fire department, though built of blood or license money. By its side in the main street is a rebel gun weighing over 1,500 pounds, nicely mounted. This is not dangerous, never known to have killed any one, but the nine saloons are dangerous, killing people every day; have made as many homes desolate as I ever saw in a place of its size.

I know of no better locality for a student evangelistic campaign than this place. The good people will help us, more will come to the Sabbath; three came at the closing meeting and offered themselves to the church. A campaign by the student evangelist boys, on this main street, would reach many of the non-church-going people; not a meeting of ours that did not have some of this class; at some meetings from twenty to thirty of them came. Some asked prayers, and many of them took the pledge to read the Bible and pray daily.

Brethren, let us keep the sights on our fire-arms adjusted for short range work, hand to hand, gloves off.

E. B. SAUNDERS.

THE Jackson Centre Y. P. S. C. E. met at the regular hour, 7 P. M., March 4. The attendance of the evening was large, considering the weather. This was the regular time for the consecration meeting, which was led by Miss Mary Mckercher. The roll was called and each one present responded. The interest of the society is increasing, due to the fact that the Holy Spirit is at work in many hearts. At the close of the meeting the following officers were elected: J. D. Jones, President; Bertha Davis, Vice-president; Edna Davis, Recording Secretary; Lova Simpson, Corresponding Secretary, and Ezra Babcock, Treasurer. On the following Sunday evening the officers and the chairman of each committee met at the Seventh-day Baptist parsonage for the purpose of making plans for future work. Each one present had an opportunity to make suggestions or ask questions. The pastor made a few remarks in regard to the work of the different committees, which were very heartily indorsed. All seemed to be benefited by the meeting. Thirty-four have signed the active membership pledge, and five the associate pledge. The earnest and energetic work of Mr. Saunders, who was with us almost five weeks, can never be forgotten. He is an instrument in God's hand for doing good, and eternity alone will bring him his reward.

L.

THE Pawcatuck Christian Endeavor Society gave a successful entertainment in the church parlors Tuesday evening, March 14. A good sum for the Society's treasury was realized from the admission fees and the sale of refreshments. An excellent set of stereopticon pictures, displayed by Ed. N. Burdick, was the special feature of the evening. The pictures were grouped under several headings, and included some of the pastors of the

church, local celebrities, Westerly views, Watch Hill views, scenes on the Pawcatuck and other streams, Uncle Sam's war vessels, and Westerly's representatives in the Spanish-American War. The prayer-meetings of the Society are well-sustained at present and are of much interest. The pastor has requested the Endeavorers to make a special effort to assist in the regular church prayer-meetings, and the effect was noticeable last week, but it is hoped that it may be more so in the future.

X.

WESTERLY, R. I., March 16, 1899.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, March 12, 1899, at 2.15 P. M., Vice-President J. Frank Hubbard in the chair.

Members present: J. F. Hubbard, D. E. Titsworth, A. H. Lewis, J. D. Spicer, W. M. Stillman, A. E. Main, F. E. Peterson, J. M. Titsworth, W. C. Hubbard, C. C. Chipman, A. W. Vars, A. A. Titsworth, H. M. Maxson, A. L. Titsworth.

Visitors: Randolph Dunham, H. H. Baker. Prayer was offered by Rev. A. H. Lewis, D. D.

Minutes of last meeting were read.

The Supervisory Committee reported an edition of 5,000 of the address by Rev. J. L. Gamble ordered printed in tract form, and stated that the book by Dr. Lewis is under way.

The Committee on Distribution of Literature reported 120,534 pages sent out during the month, and made a request for 5,000 four-page leaflets to be printed for general use.

Report received and request granted.

The Committee also reported a circular letter which had been sent to pastors, and to which there had been fifteen responses received from persons willing and desirous of engaging in the work as colporteurs.

The Committee on *Eduth* reported having sent \$50 to Ch. Th. Lucky.

Correspondence was received from L. M. Cottrell, A. P. Ashurst, O. U. Whitford, Jos. Amookoo & Sons, W. C. Daland and W. B. West. The communication from the latter contained a request for the Society to release their conditional right and title in the estate of the late Geo. W. Buten, of Milton Junction, Wis., for the benefit of his widow and others, and, on motion, the request was granted, and the President and Secretary authorized to execute the necessary papers.

It was voted that we approve the offer made by Rev. A. P. Ashurst to act as colporteur for the Society without salary, and refer the details of the arrangement to the Committee on Distribution of Literature. Voted that the Recording Secretary be authorized to execute the necessary credentials for Bro. Ashurst as representative of the Society.

On motion it was voted that matters relative to the Gold Coast and questions of further communication with the people on the west coast of Africa be referred now to the "Sabbath Evangelizing and Industrial Association," recently organized.

The Treasurer presented his usual statement of finance.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*

Children's Page.

DAYS AND NIGHTS.

BY ELIZABETH LINCOLN GOULD.

If days were only twice as long,
'Twould be a splendid thing!
'Cause, don't you know, 'fore you're quite dressed
The breakfast-bell will ring;
And then it's time to go to school;
And then run home at noon,
And back to school; and four o'clock
'Most always comes real soon;
And then you just begin to play,
And then it's time for tea;
And then, in such a little while,
Your bedtime comes, you see!

If nights were only twice as long,
'Twould be a splendid thing!
'Cause, don't you know, when you're tucked up,
Sometimes your mother'll sing;
And first you lie and watch the stars,
Or maybe there's a moon;
And then you get all nice and warm
And sleepy pretty soon;
And then, perhaps, you shut your eyes;
And then your mother'll say,
'Have I a little boy that means
To lie in bed all day?'
—The Outlook.

OLD POLL'S "FINISHING TOUCH."

BY CHARLES H. DORRIS.

Little Bobby and his sister Hetty were sitting on the veranda—quarreling.

"Bobby," spluttered Hetty, "what you say isn't true. Not one word of truth in it. So now!"

"Hu!" Bobby made an ugly face at his sister. It looked much like a little toad's face; and mamma, behind the lace curtains, laughed at it. At heart, however, mamma felt very much like crying, as she stood thinking how best to stop the flow of angry words. "Hu!" said Bobby, "you don't know whether it's truth or isn't truth. You weren't there. Girls don't know much, anyway!"

"Children! Children!"

Bobby and Hetty started, looked up and down, and around. Then, with tell-tale faces, they looked at each other. They could not tell from what quarter the voice came.

"Children!" again piped the sweet voice. This time, with solemn faces, Bobby and Hetty looked upward, for the voice seemed to come from the roof of the veranda.

"Dear children, please stop quarreling!" the musical, bird-like voice said. "There's a nest full of baby robins in the tree at the corner, and they must hear every word you say." There was a moment's pause, and then from another quarter, the sweet voice continued:

"Oh, please do stop, dearies! I am afraid the little robins will follow your example; and if, through quarreling, they should fall out of their nest, they might never get back again!"

Just then the mother robin, with a big fat worm in her mouth, flew to the nest in the tree.

"Children, good children, please stop quarreling! Think what a wretched example you are setting the dear little baby robins!"

Then the mother robin flew away, while Bobby looked at Hetty, and Hetty stared at Bobby, and mamma softly tiptoed down the hall stairs to see what had been the effect of her words.

"Bobby," said Hetty in a whisper, "I believe that was mamma talking! I'm 'shamed of myself for quarreling so!"

"So'm I!" responded Bobby. "Let's go out in the garden and play.

Let's do!" answered Hetty.

"Children! Children!" shrieked an old

poll-parrot after the disappearing children. Poll's cage was hung to a hook on one of the veranda pillars. She was a remarkably clever bird.

"Hurry up, Bobby," whispered Hetty. "Let's run!"

"Children, children, children!" shrieked the parrot. "Stop quarreling. Good children, stop quarreling! Such an example! Ha! ha! ha! ha! Such an example!"

"Oh, Hetty, run faster!" cried Bobby.

Their feet scarcely touched the ground, so eager were they to get away from that mocking voice; and they did not stop till they were safely hidden in the grape arbor at the foot of the garden.

"Well, old Poll," laughed mamma, "you put the finishing touches. I think Bobby and Hetty will not soon forget their lesson. Do you, Polly?"

"Polly wants a cracker," piped the bird. "Ha! ha! ha! ha! Polly wants a cracker!"
—The Outlook.

WHERE THE ROBINS GO.

BY HELEN LOUISA DYER.

Ray was looking out of the window, watching the snowbirds hopping about under the trees, looking for some of the crumbs he had thrown out that morning.

"Auntie," he asked, "where do all the other birds go when the snow comes—the swallows and the bluebirds and the robins? Where do the robins go?"

"Come here, dear," said Aunt Bess, "and I'll tell you what I saw last winter when I was in Southern California."

Ray came, and the other children, Jack and Daisy and little Ted, left their play and came, too, for they were always ready to hear Aunt Bessie's stories, and especially ones about California. Auntie lifted Teddy upon her lap and began:

"One morning in February, when the sun was bright and warm, I was out in the yard picking an orange, when I heard a queer little noise near me. It seemed to come from a big pepper-tree that stood there, and sounded like two things—rain-drops pattering on the ground and corn-popping up in the tree.

"While I was wondering what it could be, suddenly there was a 'chirrup!' that sounded very familiar, and I said, 'Why, they're robins, eating the pepper-berries!' And sure enough, there they were, a big flock of them, picking away, and that made the popping, and the berries they dropped made the rain-drops.

"The pepper berries are tiny, round, bright red balls that grow in bunches, something like grapes, and taste like our black pepper; and how the robins were eating them! Perhaps they needed something to warm them after their long journey from the North."

"I know!" said Jack, "pepper's good for chickens, and maybe it is for robins, too."

"Perhaps," said auntie. "Well, all at once there was a big whir and clatter, and there came a big gray mocking-bird right in among them! That was his own particular tree, where he always sat to sing his morning song, and he didn't propose to have those robins taking possession and eating up his berries!

"So the selfish fellow flew at first one and then another, chattering and scolding, and drove them all away."

"Did they stay away?" asked Daisy.

"No, indeed! When they found it was only a harmless mocker they came back in spite of him and went on with their feast; and when

he found he couldn't drive them off, he flew away, scolding.

"They stayed about all winter, singing their morning and evening songs in the peppers and the tall eucalyptus-trees, just as they do in the summer here; but when the spring came, all at once they were gone, and we knew they had flown away to spend the summer in their Northern home.

"So that, Ray, is where some of the robins go when the cold weather and the snow come."

The children were silent a moment and then little Ted asked soberly: "Auntie Bess, do you s'pose it's eating the red pepper-berries that makes their breasts so red?"—*The Youth's Companion*.

AFRICANS, AMERICA, AFRICA.

To the Editor of the SABBATH RECORDER.

Dear Brother:—Will you kindly permit me to say through the RECORDER that I am in favor of our African Mission, and am sorry to have attention diverted from it to the colored people of the South, who have ministers of the gospel among them. The most able discourse I ever listened to on the subject of baptism was delivered by a full-blooded African minister in the state of Tennessee, and as he administered the ordinance to six candidates who were of unmixed African blood, two companies of white people stood on either side of Flat Creek in solemn silence, witnessing the scene. As the company in which I was walked away, no one spoke until we had gone about fifty yards, when Dr. Gordon broke the silence by saying, "That was the most solemn scene I ever witnessed." To this we all agreed.

Whatever may be the lack of school privileges in other sections, I know that in Cumberland County, North Carolina, the colored children have public school privileges that surpass those enjoyed by white children. What the South needs religiously is that we ministers of the gospel living and preaching in the South should have more of the boldness possessed by Peter and John, and faithfully carry out the mission given to us by the blessed Christ. See Mark 16:15. Our Seventh-day Baptist ministers in North Carolina have such faith. I have known them to go out and invite their colored neighbors to the church, and preach to large audiences made up almost entirely of the Africans.

In conclusion, I plead that we pray for ourselves and for one another, and that our brethren of the North pray for us all, adopting the prayer expressed in the Acts of the Apostles, 4th chapter and 29th verse; and that all, both North and South, do what we can for our African Mission.

S. D. DAVIS.

JANE LEW, W. Va.

JAMES TYSON, an Englishman, lately died in Australia, leaving a fortune of \$25,000,000. He began life mowing grass with a scythe and tending cattle. He spent little money on himself, but did much to improve the country. Being asked about his money, he said: "I shall just leave it behind me when I go. I shall have done with it then, and it will not concern me afterwards." "But," he would add, with a characteristic, semi-exultant snap of the fingers, "the money is nothing. It was the little game that was the fun!" Being asked once, "What was the little game?" he replied: "Fighting the desert! That has been my work! I have been fighting the desert all my life, and I have won! I have put water where was no water, and beef where was no beef. I have put fences where were no fences, and roads where were no roads. Nothing can undo what I have done, and millions will be happier for it after I am long dead and forgotten."

CHRISTIAN EDUCATION.

BY REV. J. L. GAMBLE.

[Continued from last week.]

IV. There are two powerful FACTORS IN MOLDING THE STUDENT'S EDUCATION which call for more attention than is usually given them.

(1) The first is *the living teacher*. This is doubtless the greatest factor in school life—the teacher himself. It has been said, "Life is the begetter of life everywhere and always. One vivific touch of a master-mind will do more to quicken the awaiting germ in a boy's soul than a whole year of humdrum pedagoging." Many Alfred students can testify to this fact as they look back to the days when they were privileged to come in contact with such men as Presidents Kenyon and Allen, and other teachers whose memory is as ointment poured forth. And many to-day still feel the mighty impulse received from some early teacher. There is a thought here that should mightily stimulate every teacher of youth; and students should not overlook but fully appreciate this influence in the molding of their characters and the shaping of their destinies. To feel the inspiring glow of some rare intelligence, some beautiful personality, is a boon to be prized above silver and gold.

(2) There is another factor in school life, shaping character and destiny, which to some extent is appreciated by most persons; but to which all parents and young people do not always give due consideration, namely, the influence of *the ideal of the college*. Every college has a soul, so to speak, a life, a spirit of its own—its own peculiar atmosphere surrounding and pervading it. There is about every school its own pervading personality, as certainly as every person has his own personality. Just what produces or contributes to this, it is not necessary now to discuss. Some colleges have the spirit of work all through them; the student feels this and catches the inspiration as soon as he comes within the sound of their bell; others may be found in which the spirit of indolence and shirking is prominent. In some schools, good honest work and hard study give the student highest social standing; in others, his clothes and pocket-book seem to have the greater influence. In some institutions of learning the prevailing spirit is that of honor and truthfulness; in others it may be quite the contrary. In some there is an atmosphere of true piety, of reverence for God and all things sacred, and a spirit of consecration to the noble aim of being unselfishly useful in the world—doing something to benefit humanity; while with others again, the very air about them is charged with the spirit of skepticism and irreverence, while there is very little, if any, of the true spirit of consecration to the unselfish work of uplifting mankind.

Now, whatever the ideal, whatever the dominating spirit of the school may be, it will indelibly impress itself upon its graduates and become a most potent factor in shaping their character and destiny. If the ideal be a high and holy one, that influence is itself a principal preparation for a noble, helpful, successful life. Would that all students, and all young people, might fully appreciate this fact when about to commit themselves to the fostering care of some college mother; and that all parents who have children to educate might know and wisely consider

these things; they have a special meaning to Seventh-day Baptists who have sons and daughters to send away to school.

It is a great satisfaction to be able to say without mental reservation, that our own denominational schools of higher learning—in their ideal, their dominating spirit, their *esprit de corps*—are beyond all praise; and in this, together with their fine equipment and high character of work, they offer to parents the very best and safest schools to which they may send their children.

V. THE REWARDS OF CULTURE. (1) Passing by the material advantages of education, such as distinction, or wealth, or the improvement of one's position in life, note first as a reward of culture, THE ACQUISITION OF KNOWLEDGE, and the pleasures attending it.

1. The facts of physical, mental, and moral science are of inestimable value, and furnish material for use in every department of life.

2. The personal satisfaction of knowing things, of possessing stores of useful knowledge, is ample reward for the labor of securing them.

3. The contemplation of truth and beauty in themselves offers highest inducements to patient study.

4. There is also a joy, *per se*, in the study and pursuit of knowledge in any department of learning. Without irreverence, the poet's thought with reference to the highest of all knowledge may be applied to every branch of true learning:

"To those who ask, how kind thou art;
How good to those who seek:
But what to those who find? Ah, this
Nor tongue nor pen can show."

To the hungry seeker after knowledge, there is a divine delight in the pursuit; and, in the finding, supreme joy and satisfaction. Without other consideration, the student is amply repaid for all his application. One who does not feel this joy in his studies, or one in whom it cannot be awakened, is not likely to reap from them even what may be called the more practical benefits. He has not yet discovered the real soul of knowledge—its heart and life.

(2) A second reward of education is THE ABILITY TO READ LITERATURE UNDERSTANDINGLY. As important as were instruction and knowledge in Solomon's day, in this day of extended research and multiplied books and periodicals they are of far greater importance; since in all these publications may be found frequent allusions to science, art, history, mythology, etc., which only the well-instructed can read with understanding and pleasure and profit. The widest and most complete education which it is possible for one to get is therefore necessary in order to read and understand the best literature of the times.

Somewhat distinct from, and yet closely connected with, the two rewards already mentioned, is the fact that a thorough education opens to the hungry student the door of the vestibule into the *great library of the world's wisdom*. It is one thing to have access to a great library, and quite another thing to know how to use it. For the acquisition of useful knowledge and a satisfactory acquaintance with the best literature of present and past ages, it is exceedingly important to know *how to handle books*; how to find what you are looking for and need to know. A school is not a stuffing machine, simply to cram the student full of facts, and to furnish him with all he will ever want to

know; its work is to give him some things, and then show him where to go and how to search for everything he may ever want to know. Hence the best school is not one that simply fills the student's head with the most facts, but the one that fits him best for the search after facts throughout all his after life. Therefore the importance of knowing, among other things, how to handle books, just how to use a large library, cannot well be too greatly emphasized.

A young man in the third year of his seminary course, a graduate of one of the largest and oldest colleges in the United States, who had also taken graduate studies in his Alma Mater, did not yet know how to take up any subject and find out all that was known concerning it; and he was far from being a dull student. He had learned a great deal, but had not really learned how to learn without a teacher.

One cannot learn about everything during his college life, certainly not everything about everything. Often in business and professional life one is called upon to consider matters and solve problems that were never suggested to him when in college. Happy and successful will he be who so improved the opportunities of his student life that he will know just how to lay hold of these problems, and just where to look for the help he needs, and just how to use his helps.

(3) A third reward of culture is THE POWER OF EXPRESSION. Speech is a divine gift; but, to be used effectively, it must be cultivated. One of the greatest blessings of a thorough education is the power or ability of communicating thought. Here, as in other things, it is a joy to receive; but a greater joy to give. We have all doubtless known the distress of feeling that we had something to say but knew not how to say it—of having thoughts and emotions which we had not words to express. A man who thinks deeply may never altogether escape such experiences; but proper and thorough training reduces them to the minimum.

Of two eminent English statesmen and orators, Pitt and Fox, the first was superior to the second; for, while Fox always had a word to express his thought, Pitt always had *the word*. There are probably many men capable of great thoughts, who cannot formulate them in their own minds, much less express them to others; hence they are powerless and ineffective. True culture develops the power of expression which confers a personal satisfaction and also increased facility for usefulness.

(4) Again, a thorough education not only cultivates the power of expression, but QUICKENS AND DEVELOPES THE POWER OF THOUGHT also—it awakens thought and develops the investigative faculty of the mind. Of course there must be some native ability to work upon; but many a seemingly dull mind has been sharpened and become really brilliant through patient study under thorough training. Knowledge is the food of the mind; this food, taken and digested and assimilated by meditation, gives power for the use and control of all the faculties.

The development of mind gives intense pleasure and profit. A wise writer has said, "No man has risen to a conception of the peculiar dignity belonging to him as the possessor of mind, no man has breathed the atmosphere of the poet, the philosopher, the

scholar, who cannot find in the invigoration and expansion of his own faculties, the loftiest inducements and rewards of study." "The natural activity of every faculty is productive of pleasure. The habit, therefore, of exercising the reason in thought, the imagination in conception, the esthetic sensibility in the perception of beauty, the memory, even, in storing up facts, will afford a most delicate and intense pleasure."

In the development of mind, then, is to be found one of the best rewards of culture. Hence, the best education is the training we get in the struggle to obtain it; in other words, it is not the book knowledge, but the mental discipline acquired in and through the course of study pursued under wise guiding.

One of the most important results of a thorough training is the art of mental concentration—the real art of study. A New York lawyer says he never learned this until out of college and in the study of law. It might be interesting to know in what college he was trained, and how he spent his time while there; for, certainly, development of mind, power of concentrated thought, is a principal result, a high reward, of all true collegiate training.

(To be continued.)

FALSE TEACHERS.

BY D. W. CARTWRIGHT.

Is the Sabbath "Jewish"? I affirm that not one law in the Bible was given to the "Jews." They were given to Israel. Israel is not called Jew. All the laws, except the ten commandments, were written by Moses, and recorded in the first four books, called the book of the law. We do not find the name Jew in the Bible till about 770 years after Israel came out of Egypt, and then it was applied to the tribes of Benjamin and Judah, under one king. They alone were called Jew, and not the whole tribes of Israel, as many suppose. The name Jew was not given by divine authority, but by the wicked powers who were oppressing them. The name Jew is found first in 2 Kings 16: 5, 6, where the king of Syria and Pekah, king of Israel, came up to Jerusalem to war. Rezin, king of Syria, gained the victory and drove the Jews from Ulath. This was 770 years after the deliverance from Egypt, and Israel joined in driving out Judah, or the Jews. This was just before the final downfall of Israel, when they lost their identity as a nation.

The second place the name Jew is found in 2 Kings 18: 28. Rabshakah spake in the Jew language. This is after the ten tribes of Israel had been dispersed by other nations. After they were carried away into Babylon that tribe was known by the name of Jew, or Judah, referring to the tribe of Judah alone, not to Israel, for the ten tribes were entirely destroyed as a nation. Judah was always recognized as a part of Israel. When it became a nation by itself, it was called the Jewish nation. No tribe was ever called Jew but the tribe of Judah, and no law was ever given to the Jews. The law was given to Israel. Christ said, "Salvation is of the Jews" (John 4: 22), for he was to come out of the tribe of Judah of the seed of David . . . a King and a Prince of Israel forever. See Psalm 89: 34-38.

At the time of Christ the Roman power stigmatized the tribe of Judah as Jew, but we have no authority for calling Israel Jew. First,

the Lord changed Jacob's name to Israel. "For as a Prince hast thou power with God and man, and hast prevailed." Gen. 32: 24. "And I will give thee the treasures of darkness and hidden riches of secret places, that thou mayest know that I, the Lord which call thee by thy name, am the God of Israel." "For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me." Isa. 45: 3, 4. Then we find Abram's name changed to Abraham, and Jacob's surname changed to Israel, to remain: "For as the new heaven and the new earth which I shall make shall remain before me, saith the Lord, so shall your seed and your name remain." Isa. 66: 22.

Israel is the name of God's children. "Ye are the children of the Lord your God." Deut. 14: 1. "For the Lord is our defence and the Holy One of Israel is our King." Psa. 89: 18. Then Israel will remain as long as Christ and his church remain.

Not all of Abraham's seed, or the house of Jacob, will be counted for the children of God, only those who obey his words or take hold of his covenant. See John 8: 33-45. We find in Rom. 9: 5-9, "Not as though the Word of God hath taken none effect, for they are not all Israel which are of Israel: neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed."

God's church has always been open to all nations and to all people, to come into and become children of God, by being obedient to the law of God; one law for all nations and all people. So it is to-day, but all had to come to the priest (Levi) to offer sacrifices for sin. Now we have to come to Christ. He is the great antitype of all sacrifices. This priesthood is the middle wall or partition spoken of in Eph. 2: 14.

No law was ever given to any people except Israel, after they left Egypt. When the Gentiles were grafted in, they became the children of God. The only way which they could come in was through obedience to the law of God, and in seeking pardon for sin through Christ, and being reconciled to him, *i. e.*, to God's law. Christ gave us no new law, but set us an example to follow. He obeyed in all things, even unto death. So must God's children be obedient unto his Word.

We have found all this doctrine which is called "Jewish" to be false. All these arguments, together with other false arguments which are brought up to overthrow the Word of God, are the work of false prophets, teachers. Paul says, "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; 2 Cor. 10: 4, 5, also 11: 13-15: "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."

CARTWRIGHT, Wis.

Our Reading Room.

"Hence then as we have opportunity, let us be working what is good, towards all, but especially towards the family of the faith."—Gal. 6: 10. "But to do good and to communicate, forget not."—Heb. 13: 16.

UTICA, N. Y.—A few Sabbath-keepers in any place appreciate a service on the Sabbath as much as do people who number hundreds in a congregation. It may be said that they appreciate the service more, especially if they are unable to have preaching regularly.

At Utica the same faithful few still have their Sabbath-school from week to week, and preaching once a month. Ordinarily there are five families represented, and sometimes others swell the little congregation. The last Sabbath in this month, March 25, we expect to enjoy a covenant and communion service in connection with the sermon.

Financially, this little flock is doing well, its members not only paying well for what preaching they have, but also helping to support all other denominational interests. It is our prayer that this light in the growing city of Utica may be the means of enlightening many a heart and home, yea the city itself, with the light of the world, which light includes the seven golden rays of the God-given Sabbath.

PASTOR SINDALL.

MARCH 14, 1899.

PLAINFIELD, N. J.—A good, interested, and appreciative audience listened to a lecture by Dr. A. H. Lewis, last night, in our church, under the auspices of the Men's Meeting, upon the philosophy of history as illustrated by the late war with Spain and its results. Universal principles providentially developed; the unfolding of progressive ideas; and the reign of law, have brought our nation to its present place of power, opportunity, and responsibility, and Spain to her position of weakness and shame. The theme was treated not so much from a political and historical as from an ethical and philosophical point of view. The subject of one of our excellent University Extension courses last winter was American history and the development of national life; and a Yale professor lectured here, not long ago, upon our existing national conditions and international relations. Dr. Lewis' lecture was a helpful supplement to the former, and an eloquent corrective of what seemed to some of us almost the disloyal pessimism of the latter.

Our neighboring pastor, the Rev. Mr. Peterson, of New Market, will go to his new field of labor with our best and fraternal wishes for his success; and for the new pastor, the Rev. Mr. Sindall, we shall have a cordial welcome.

PASTOR MAIN.

MARCH 15, 1899.

MILTON, Wis.—We have been having the almost everywhere prevalent struggle with the grip, with no fatal results among our people, for which we are thankful. On Sabbath, the 4th inst., we had the pleasure of a visit from Pres. B. C. Davis, of Alfred University, who preached an excellent sermon. Our people are taking a deep interest in the proposed industrial mission, but we are not losing our hold upon the student evangelistic work, nor the interests of the Missionary and Tract Societies. None of us have large sums of money to give, but we have hearts and hands and some money for every good work. Such as we have we hope to give.

L. A. P.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

REV. WILLIAM C. WHITFORD, Professor of Biblical Languages and Literature in Alfred University.

INTERNATIONAL LESSONS, 1899.

SECOND QUARTER.

April 1.	The Raising of Lazarus.....	John 11: 32-35
April 8.	The Anointing in Bethany.....	John 12: 1-11
April 15.	Jesus Teaching Humility.....	John 13: 1-7
April 22.	Jesus the Way and the Truth and the Life.....	John 14: 1-14
April 29.	The Comforter Promised.....	John 14: 15-27
May 6.	The Vine and the Branches.....	John 15: 1-11
May 13.	Christ Betrayed and Arrested.....	John 18: 1-14
May 20.	Christ Before the High Priest.....	John 18: 15-27
May 27.	Christ Before Pilate.....	John 18: 28-40
June 3.	Christ Crucified.....	John 19: 17-30
June 10.	Christ Risen.....	John 20: 11-20
June 17.	The New Life in Christ.....	Col. 3: 1-15
June 24.	Review.....	

LESSON I.—THE RAISING OF LAZARUS.

For Sabbath-day, April 1, 1899.

LESSON TEXT.—John 11: 32-45.

GOLDEN TEXT.—I am the resurrection and the life. John 11: 25.

INTRODUCTION.

The lessons of this quarter are a continuation of the studies in the Gospel according to John. After the lesson of two weeks ago, which was at the time of the Feast of Tabernacles in October, Jesus spent most of the remaining six months of his earthly ministry in Perea. He went up to Jerusalem in December, at the time of the Feast of Dedication, and taught again in the temple. He was met with renewed hostility on the part of the leaders of the Jews, and withdrew again into Perea.

In the early part of the chapter from which our lesson is taken, we are told of the sickness of Lazarus, of the message to Jesus, of his delay in coming, and of his arrival at Bethany, after Lazarus was dead and buried.

Martha heard that Jesus was coming and went to meet him outside of the village, and when she had spoken with him sent word secretly to her sister to come out and speak with Jesus.

NOTES.

32. *Then when Mary was come where Jesus was.* That is, outside the village where Martha had met him. *She fell down at his feet.* This does not necessarily indicate worship; but deep emotion. *Lord, if thou hadst been here, my brother had not died.* The very same words that Martha used in verse 21. We can easily imagine that for the past four days the sisters had been frequently saying to each other: "If Jesus had only been here!" Mary might have added similar words to those of Martha in verse 22; but she was doubtless prevented by the presence of the Jews who had followed her.

33. *He groaned in the spirit.* Better, "he was moved with indignation." He was angry because he saw the hypocritical Jews uniting their cries with those of the stricken sisters.

34. *Where have ye laid him?* Jesus wishes immediately to perform the deed of comfort for which he had come.

35. *Jesus wept.* The verb here translated "wept" is used only here in the New Testament. It means "to shed tears." His was not the noisy grief of the bereaved sister and the mourners with her. Some have said that it is inconsistent for Jesus to weep for the death of one who was about to be restored to life. But Jesus might easily have been weeping in sympathy with the sorrow of the sisters.

36. *Behold how he loved him.* Some of the Jews inferred from these tears that Jesus loved Lazarus intensely.

37. *Could not this man, etc.* This question by its form expects the answer, Yes. They made a correct induction from the other miracles of Jesus. We are a little surprised that they did not mention the raising to life in the case of the widow's son or of Jairus' daughter. These miracles, however, were wrought in far-away Galilee, and may not have been known to these Jews. It is to be noted also that they spoke of preventing death, rather than of restoring life.

38. *Jesus therefore groaning in himself.* This expression is similar to that of verse 33, expressing indignation. It is to be remembered that the expression, "the Jews," in this Gospel is nearly always used as equivalent to "the Jews who were the opposers of Jesus." It is not impossible then that there was something sarcastic or cynical in the remarks of v. 36, 37. *Grave.* Much better as in R. V. "tomb." The following clause shows clearly that it was not like our modern graves. The stone was rolled in front of the cave to serve as a door.

39. *Take ye away the stone.* This was addressed to

by-standers. *Martha said unto him, etc.* Martha seems now to have no hope of the resurrection of Lazarus. She evidently thinks that Jesus desires a farewell look at the face of his dead friend, and suggests that it will be much better not to look, as corruption must already be begun. *Four days.* Lazarus probably died on the day that they sent the message to Jesus. Two days intervened before Jesus started for Bethany. One day would be required for the journey.

40. *Said I not unto thee, etc.* Jesus reminds her of his words recorded in v. 25, 26; and in this way stimulates her faith. Lazarus' resurrection was a manifestation of "the glory of God."

41. *Then they took away the stone.* Martha no longer objected. It is probable that she was now expecting the miracle. *And Jesus lifted up his eyes.* This was then and for several centuries later a common attitude in prayer. It certainly seems as appropriate as the usual practice to-day of casting the eyes down or closing them. *Father, I thank thee that thou hast heard me.* This is a prayer of thanksgiving rather than of supplication.

42. By this prayer is manifest the unity of thought and action between Father and Son. This miracle had for its purpose, not merely that a brother should be restored to Mary and Martha, but also that the Messianic mission of Jesus should be accredited by a marvelous sign. Compare verse 15. It is presumptuous for us to say just what miracle is greatest, but the resurrection of Lazarus seems to be the culmination of the wonder-working activity of Christ.

43. *He cried with a loud voice.* Showing deep emotion. *Lazarus, come forth!* It is absurd to take this as implying that Lazarus was already alive and waiting the command to arise. These words were the means used by Jesus to work the miracle.

44. *Bound hand and foot with the grave clothes.* It was customary to wrap the dead in linen bandages. These were tight enough to impede progress, although not actually to prevent movement. *Loose him and let him go.* Undo the bandages.

45. This verse properly belongs to a new paragraph. *Many of the Jews . . . believed on him.* They could not help but believe.

PETITION AND PROMISE.

When I have grown gray-headed,
O God, forsake not me;
And when through age my strength doth fail,
Cast me not off from thee.

That God, the Everlasting,
Creator, too, and Lord,
Faints not, nor e'er grows weary,
Hast thou not known or heard?

I will strengthen and uphold thee;
I will help thee; courage take;
For I will fail thee never;
I will never thee forsake.

MARYL.

"THE DANGER OF CRITICISM."

The *Westerly Sun*, under the above head, says some excellent things, part of which we reproduce for the careful consideration of our readers:

It is human nature, as we call it for the lack of a better name, more readily to accept evil reports than to restrain criticism because of previous good reports. Isn't that true, now? Don't you, whoever is reading this, find it a little easier to grasp an idea derogatory to your friend than to seize one which speaks his praise? We do not mean when all the world is singing his praises; then you are ready enough to sing, too! But when criticism is in the air, and doubt is felt as to whether he is just what he is reputed to be, how is it then? It is the time of doubt which tries a man's friends as well as the man himself. Success may be a time of trial for the successful one, but criticism furnishes the time for trial of man and friends alike.

As a rule we are too hasty in our words of criticism. To most of us they come more readily than any others. Just as few men possess marked constructive ability, so few people hold in check their natural tendency to tear down. Most of the estrangements between friends are the results of hastily spoken words. On the spur of the moment we utter words that we regret during the balance of our lives. We really did not mean to say what we did, but having said it we are too proud to withdraw it and make amends. And right there comes in another fact. It is the evil which flies on the wings of the wind, and when once it is let loose no man can overtake.

Read. Ponder. Remember. Silence is golden. Hasty condemnation is cruel, unjust, unchristian.

Popular Science.

BY H. H. BAKER.

Perpetual Motion.

Perpetual motion looms in the distance; the brain-racking problem, it is said, will have a solution soon. According to Mr. Tripler, in *McClure's Magazine* for March, the perpetual motion idea takes on a new phase, and if he can demonstrate what he says we see no reason why friction, which has always blocked the way to perpetual motion, may not now be disposed of.

Mr. Tripler declares that he takes three pounds of liquid air and with it drives a pump, also some other apparatus, and, aided by heat of the atmosphere, has, and can again produce, ten pounds of the same material; thus he proclaims that by spending three pounds of liquid air he makes ten pounds of the same; being three and a third more of the same liquid air than was used at first.

The above is the most astounding statement that we ever saw, and, if true, beats all mythological statements we ever heard of, even that of the remarkable stone that turned everything it touched into gold. If all this is true, every man who wishes power can have it without cost, also lots of other things as free gifts, all for the asking.

We can but think there is a screw loose somewhere, either in the air-condenser, or in the *Magazine*, or, perhaps in Mr. Tripler. We believe in liquid air—no skepticism here—but the manufacture of ten pounds by the use of three we confess reads a little too much like Dr. Hyde.

McClure's Magazine stands pretty fair for truth and veracity, yet we shall wait further developments before we pin its article on our sleeve.

Measuring Time.

We know that our earth has three movements, one in revolving from what we call west to east, another around the sun, in what is called an orbit, and still another, in connection with other suns and planets, on so large a circuit that, so far as we know, its orbit has never been calculated.

The speed of two of the revolutions has been calculated. This shows a remarkable difference in acceleration, thus indicating that the third proceeds in the same arithmetical progression.

Notwithstanding our earth has its place, and performs its part in these remarkably varied and revolving forward movements through unmeasured space, still it accomplishes its diurnal, yearly and undefined movements with accuracy, thus becoming a perfect time-keeper.

From the days of Ahaz, when the shadow of the sun marked the time of day, until the present, continuous efforts have been made to perfect a machine that will accurately divide the daily and yearly motions so as to meet exactly on the completion of these revolutions. An English mechanic now claims to have come nearer perfecting that machine, in a chronometer, than has been before accomplished, having reached 88.1 out of a possible 100 of a mean variation of the daily rate, amounting to only one-third of a second in a year, and the mean difference between the extremes of gaining and losing rates only four seconds.

These are considered remarkably good re-

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sults, which are brought about by the addition of another wheel only, called a revolving escapement, a device in which the frame that carries the regular escapement is made to revolve slowly, but continuously. The temperature compensation has reached 19.7 out of a possible 20.

As a pocket chronometer this one is shown to have reached nearer the mark of perfection than any other ever made by the hand of man.

SELF CONTRADICTION.

BY A. L. DAVIS.

To the Editor of the SABBATH RECORDER:

Last Sunday I heard a very able sermon delivered by one of the leading Baptist ministers of this city. Text, Jas. 1: 25, "But whoso looketh into the perfect law of liberty, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

In the course of his discourse he said that the Ten Commandments were the foundation of all law, that they were just as sacred and just as binding as when first given, and that only in the strictest observance of the commandments could perfect liberty be obtained. In a previous sermon he had said: "Every day is alike with God," and yet before closing his sermon he took the opportunity to arraign "Sabbath (Sunday) desecration."

Now, what so impressed me is this: How can he harmonize the two statements that, "Every day is alike with God," and the Ten Commandments are "just as sacred and just as binding as when first given"? If one day is just as sacred as another, upon what authority can he censure "Sabbath (Sunday) desecration"?

But two propositions can be drawn from his statement. God either blessed every day, or he blessed no day; either of which, if true, would prove the Bible false. Gen. 20, verse 11, plainly shows that only the seventh day was blessed. But when he admits the validity of the Ten Commandments I cannot see by what process of reasoning he can make the first day the seventh day. If the only "strictest observance" of the commandments guarantees liberty, how many people must be in bondage!

As he closed with a prayer for God's guidance upon the "holy Sabbath," I could but pray, "Oh, God how long shall the great mass of Christian people be ignorant concerning thy Sabbath? Open, I pray thee, this man's eyes that he may see the light, and his heart that he may receive the truth as found in thy Word."

CLEVELAND, Ohio, 115 Huron St.,
 March 5, 1899.

HAVE thy tools ready, God will find thee work.—Charles Kingsley.

MARRIAGES.

WILSON—SHERWOOD.—In Independence, N. Y., March 12, 1899, by Eld. J. Kenyon; at his home, Cyrus R. Wilson, of Hallsport, N. Y., and Miss Ettie Nellie Sherwood, of Willing, N. Y.

CLARK—GRANTIER.—In Andover, N. Y., March 8, 1899, at the home of the brides' brother, Prof Grantier, by Rev. W. L. Burdick, of Independence, N. Y., Clarence A. Clark, of Whitesville, N. Y., and Gertrude M. Grantier, of Rexville, N. Y. Also, at the same time and place, William E. Clark, of Whitesville, N. Y., and Sarah Grantier, of Rexville, N. Y. The brides were sisters, and the grooms brothers.

DEATHS.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

TROWBRIDGE—Near Adams Centre, N. Y., March 12, 1899, of membranous croup, John, infant son of Frank and Dora Trowbridge, aged 11 months and 15 days.

Scarcely two months since his father died, and now the heart stricken wife is called to give up her youngest darling, a happy, promising little fellow.

A. B. P.

LAWTON.—At Boulder, Colo., Feb. 20, 1899, of consumption, Lugerne, son of Loyal H. and Mary Victoria Lawton, in the 38th year of his age.

The subject of this notice was born in Albion, Wis., July 26, 1861. His mother died Sept. 10, 1867. He battled bravely and gained an education, which enabled him to be principal of important schools in Minnesota. He was determined to make still higher attainments, and did some advance work at the State University here in Boulder. In his earlier years he became a member of the Seventh-day Baptist church of Albion, Wis., and never changed his membership. The flattering disease, with his remarkable ambition, gave him hope of recovery almost to the last. But some time before death he folded his hands upon his breast, in quiet submission, and breathed out his life without a struggle. We all feel satisfied that he gained the Christian's victory over death, through our blessed Saviour Jesus Christ. Feb. 20, 1890, he was joined in marriage to Miss Edith, daughter of Mr. and Mrs. Henry Bailey, of New Auburn, Minn. Thus this sister in Christ was left a widow on the 9th anniversary of her wedding day, and the three-year-old daughter fatherless. Funeral service here at Boulder; burial at North Loup, Neb.

S. R. W.

BAKER.—In Lebanon, Oregon, Jan. 31, 1899, after a brief illness with pneumonia, following the grip, Mr. David F. Baker, aged about 58 years.

Brother Baker's boyhood home was in Berlin, Wis., where he professed faith in Christ by baptism, uniting with the Seventh-day Baptist church. Here he was married to Miss Roby Burnside; here, also, after some years of residence on the Pacific coast, his wife died. Bro. Baker was married again, in 1892, to Mrs. Effie Maxson Burdick, of Milton, Wis., and in 1895 they moved to California, finally settling in Oregon, where his death occurred as above noted. He served faithfully the cause of the Union, as a private soldier in the 5th Wisconsin volunteers, for a full term of three years. For a short time he was a prisoner in the hands of the Rebels, but making his escape, he found his way back to the Union lines, through many dangers and hardships, and again took up his soldierly duties. Under all conditions, and in all relations, he was a faithful Christian and loyal Seventh-day Baptist. At the time of his death he was a member of the church at Milton. Sister Baker and her fatherless children have the sympathies of a large circle of friends, in their isolation and bereavement.

L. A. P.

Special Notices.

North-Western Tract Depository.

A full supply of the publications of the American Sabbath Tract Society can be found at the office of Wm. B. West & Son, at Milton Junction, Wis.

THE Sabbath-keepers in Syracuse and others who may be in the city over the Sabbath are cordially invited to attend the Sabbath-school held every Sabbath afternoon at 4 o'clock, at the residence of Dr. F. L. Irons, 117 Grace Street.

THE Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in each month for public worship, at 2 P. M., at the residence of Dr. S. C. Maxson, 22 Grant St. Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.

THE Mill Yard Seventh-day Baptist church holds regular Sabbath services in the Welsh Baptist chapel, Eldon St., London, E. C., a few steps from the Broad St. Station. Services at 3 o'clock in the afternoon. Pastor, the Rev. William C. Daland; address, 1, Maryland Road, Wood Green, London, N., England. Sabbath-keepers and others visiting London will be cordially welcomed.

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. L. C. Randolph 6126 Ingleside Ave. CHARLES D. COON, Church Clerk.

THE Seventh-day Baptist church of New York City holds services in the Boys' Room of the Y. M. C. A. Building, Twenty-third Street and Fourth Avenue. The Sabbath-school meets at 10.45 A. M. The preaching service is at 11.30 A. M. Visiting Sabbath-keepers in the city are cordially invited to attend these services.

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